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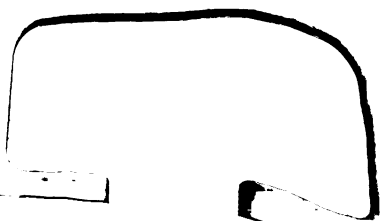
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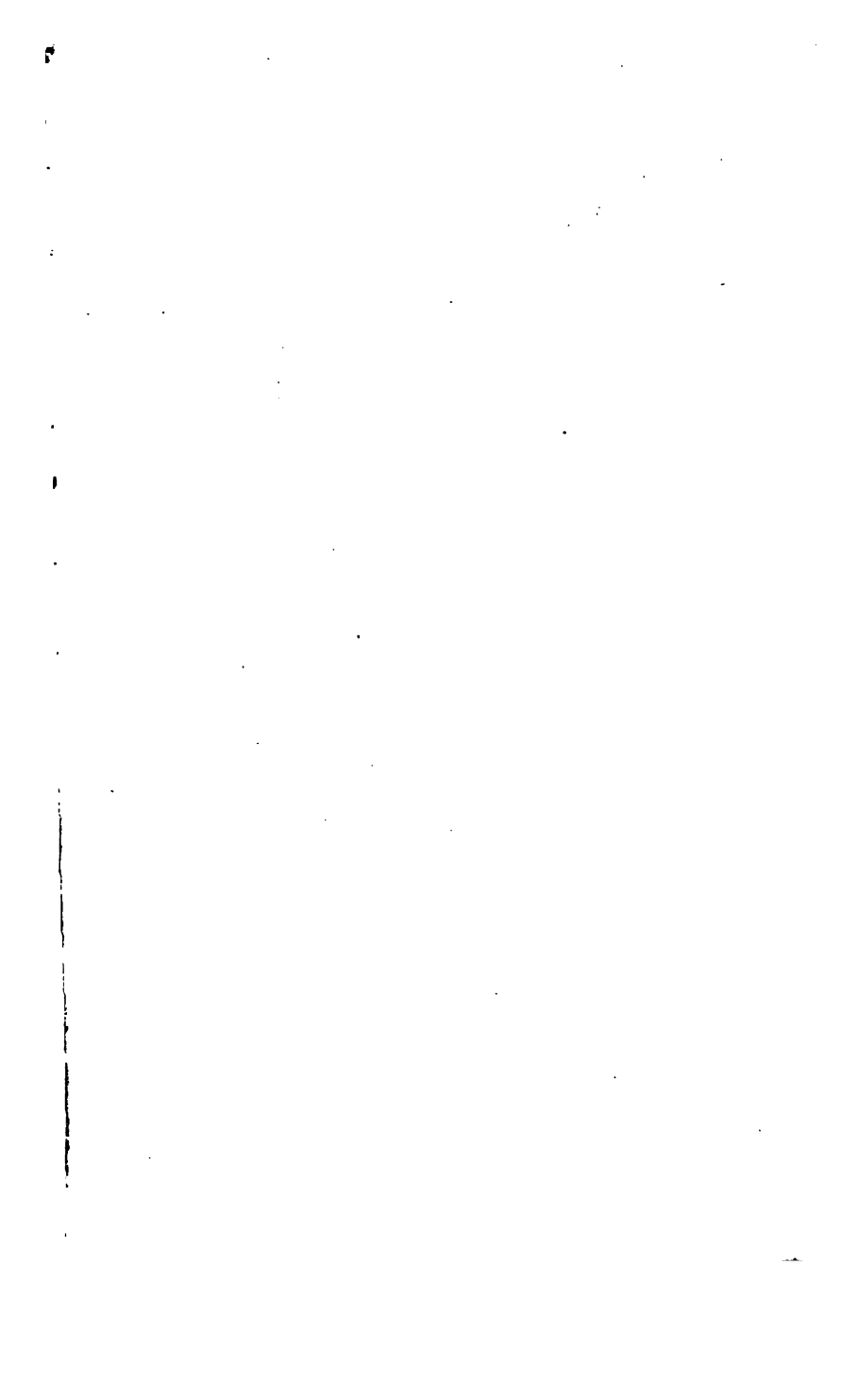
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R. Woodman Sc.

Martin Boos.

Published by R. B. Seeley & W. Burnside, Fleet Street, Nov. 1st 1836.

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FLEET STREET, LONDON.
MDCCCXXXVI.



W. W. WOODS.

Published by R. B. Seeley & W. Burnside, Fleet Street, Nov. 1st 1836.

THE LIFE AND PERSECUTIONS

OF

MARTIN BOOS;

AN EVANGELICAL PREACHER OF THE ROMISH CHURCH.

CHIEFLY WRITTEN BY HIMSELF,

AND EDITED BY THE REV. J. GOSSNER.

Translated from the German.

WITH

A PREFACE BY THE REV. C. BRIDGES, M. A.

VICAR OF OLD NEWTON.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE;
AND SOLD BY L. AND G. SEELEY,
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PREFACE.

THE following work, in its original form, is from the pen of Gossner, the estimable minister of the Bohemian church at Berlin. It brings before us one of the most interesting records of modern Church History—the existence of a body of Christians in the bosom of the Roman church, fully confessing, in their faith and practice, the grand fundamental principles of the Reformation.

To hear (as we have lately heard in our sister island) Romish priests protesting against their own church, may appear to some a new thing. But in reviewing this instructive history, it will be seen that for nearly the last fifty years, a bold and unflinching testimony has been borne by Protestant confessors in the communion of the church of Rome, even in the heart of Catholic Germany.¹

It was towards the close of the last century that many persons, chiefly in the kingdom of Bavaria, were awakened to a deep and serious concern for the salvation of their souls. Their consciences were powerfully awakened, but their minds very imperfectly enlightened in the simplicity of Christian truth. The narrative gives an affecting ac-

¹ Only in the year 1824, thirty-seven Catholic priests were persecuted in Bavaria for the testimony of the gospel. See a valuable Memorial of Boos, translated from *Archives du Christianisme*. Christian Observer. Sept. 1827.

count of their laborious, but ineffectual mode of seeking rest for their souls.¹ They prayed—they wept—they fasted—they strove. But they were not “crowned,” because “they strove not lawfully.”² Self marred it all. These painful exercises were the grounds, on which they attempted to build their peace with God. “Their zeal was not according to knowledge; for they, being ignorant of God’s righteousness, went about to establish their own righteousness.” It was after the manner of the Jews, though in a far better spirit;³ a spirit not of proud opposition, but of groping darkness. They worked *for* life, not *from* life.

Yet it is according to the purpose of God, that those who conscientiously “do his will” shall *ultimately* “know of his doctrine,” and that those who sincerely, though blindly, “follow on to know the Lord, shall know him.”⁴ Hence, these persons, being brought under a sense of their utter inability and unworthiness, were gradually led to the full reception of the gospel; and in the submission of their faith to the righteousness of God,—they found the blessing of inestimable price—the object of their hitherto fruitless search.

Foremost in their number was Martin Boos, the subject of the present Memoir. Born and nurtured up under the fostering care of Rome, and consecrated to her sacerdotal service—converted in a simple manner to the true knowledge of the Saviour—faithfully preaching his cross—persecuted by his own church “from city to city”—imprisoned, examined—condemned—restored; and at last banished from his flock and from his country—worn out with outward trials—and at length finishing his course in the faith;—this is his history, full of interest and instruction. His natural character appears to have been marked by great sincerity and mental energy; while his exemplary observance of his religious duties procured to him, as to the

¹ See page 16, &c. page 51.

³ Rom. x. 2, 3; ix. 30—32.

² Tim. ii. 5.

⁴ John vii. 17. Hos. vi. 3.

Apostle of old, high estimation among his own body.¹ The reception of the truth gave an impulse to his whole soul. It was impossible for him to hide the light under a bushel. He lifted it up in a widely extended sphere, and with a large measure of blessing. Even 'a company of the priests became obedient to the faith,' and endured with himself a living martyrdom in the profession of Christ. The fact that his biographer was one of the number will give increasing interest to the narrative, while his high character is the pledge of the veracity and impartiality of his statements.

The connection of Popery with spiritual religion in the life of one of her disciples—though it must not be denied—needs to be carefully stated. It might seem to countenance the lax principle of liberalism, which draws a very narrow boundary between Christ and antichrist, and regards the questions at issue as of secondary moment, affording fruitful matter for the wrangling of the polemic—the contention of the political partizan—the prejudice of the bigot—or the superstition of the formalist—but neutral and unimportant ground for men of candour and intelligence. Far be it from us to give a shadow of colouring for such false theories. The differences between the two churches are vital—affecting the belief of every Scriptural doctrine and practical obligation, and deeply concerning the present and eternal welfare of our fellow-sinners.

But in truth, Romanism, so far from gaining attractiveness from the Life of Boos, will probably lose some of its charm in the eye even of our more considerate Catholic brethren. We see the system here portrayed in its consistent character, as a religion of tyranny and persecution, "hating the light, and not coming to the light, lest its deeds should be reproved."² Never could Rome bear the presence of the saints of God within her precincts—at least where they had boldness of faith, and Christian character

¹ Compare p. 31—34. Phil. iii. 4—6.

² John iii. 20.

to give effect to their condemning testimony. Witness her treatment of the Jansenists ; mark her unrelenting hostility to Fenelon, and the few others who stood out as separatists from her corruptions, while they acknowledged allegiance to her spiritual power. Think of the subject of this memoir being brought above an hundred times before her inquisitorial courts—‘martyred,’ to use his own words, by the consistories, and judaising people, who sought, by threats, controversies, and banishment, to scare him from his faith, and his Redeemer—‘A tragedy,’ he adds, ‘which is even continued to this day.’¹ Surely this church has no right to claim any interest in the high attainments, talents, and character of her Christian confessors, when she has thus taken such special care to clear herself of all connexion with them, and to show to the world, that if they were found in her, they were not of her.

This will be sufficiently evident in the case before us. The designation of M. Boos on the continent was—‘the Protestant Catholic.’ Indeed his connection with the Romish church was scarcely more than nominal, while most of the Articles of his Creed were fundamentally Protestant. Of Popery we observe here and there a few remaining shadows ; of Protestantism the chief substance. Most of the leading tenets of Rome were either disavowed or contradicted. The merit of works was strenuously denied,² while on the other hand the precious doctrine of justification by faith was stated, *for the most part*, (with some reserve that will afterward be noticed) with the clearness and decision of a man, whose entire hope was reposing upon it.³ The Holy Mother was regarded with due honour as a special believer. But her mediatorial office was repudiated. To those who were undertaking painful pilgrimages to her shrine, Boos was compelled to exclaim, ‘My dear people—what think you of Christ ? Whose son is he ? Your hasten-

¹ Page 31.

² Pages 43, 44, 77, 157, 163, and close.

³ Pages 31, 32, 43, 143, &c.

ing hither and thither betrays that you are still ignorant of him, and that *you place more confidence in his mother and in the saints than in him*. But when did his mother ever say, "Come unto me; I will help you: I will give you rest?" Has she not rather said—'What he saith unto you, do ye?''¹

The doctrine of confession was stripped of its meritorious efficacy—grounded upon a credible profession of the gospel, and considered only an expression of sincere repentance, and a relief to the burdened and perplexed conscience. The priestly absolution connected with it was only with him the authoritative declaration of forgiveness, and the dispensing of ghostly consolation and strength, according to the scriptural prerogative of the sacred office. What intelligent Protestant would refuse his imprimatur to such a statement as this? 'People are displeased at us, because we have not always adhered strictly to the form, for instance, in absolution and confession. But we wished, first of all, to lay the foundation, more than to listen to confessions—for they had confessed, God knows how often, both to myself and others. They needed faith more than confession. The apostles first preached to them that believed not in Jesus, and then baptized, and afterwards absolved them. Thus I sought to act, because the most of them had either no faith at all, or only a dead faith. The preaching of the gospel must therefore precede; and after I had thus laid the foundation, I built gold and silver upon it. *Then* the words were applicable—"Thy faith hath saved thee" . . . Oh! how many thousand absolutions are given in the confessional, when there is no sign either of repentance, humility, prayer, or confidence! And how many hypocritical confessions and communions are made a mere matter of form, by which sinners are only lulled so much the faster to sleep!''²

We observe some allusion to 'the last sacraments,' in

¹ Pages 164 with 135.

² Pages 78, 79, Compare p. 258, 429.

immediate apprehension of dissolution;¹ while yet we cannot but believe that his habitual dependence upon his Saviour preserved him from the full positive injury of these unscriptural delusions.

He appears also to have been mercifully preserved from that monstrous figment, which distinguishes nothing between material and spiritual conceptions, and worships a piece of bread with the adoration of God. The following statement must be considered as an explicit disavowal of transubstantiation, spoken as it was (to use his biographer's words) 'with solemnity and full of faith'—'*He is not consumed, when the sacramental elements are consumed*; for Jesus says, "Abide in me, and I will abide in you. He that eateth my flesh and drinketh my blood, abideth in me and I in him." John vi. xv.'²

We find no reference to purgatory, and only incidental mention of the mass.³ But his clear apprehension of the perfect sacrifice of the cross⁴ must obviously have divested this impious mummery of its expiatory character, and (with the Irish Reformers) reduced the service to a mere commemorative ordinance. Surely before the great doctrine of justification, all the merit of the mass—purgatorial salvation—papal indulgences and infallibility, must have fallen, as Dagon before the ark of the living God!

How then—it is natural to ask—could such a man, holding Protestant doctrines, and protesting against the tenets of his own church—still continue in adherence to so corrupt a communion?

Let us hear his own reasons, as given about two years before his death, in a letter to a friend who, it appears, had remonstrated with him upon this important point.

‘*Sayn*, Nov. 2, 1823.

‘The tender affection and sympathy you manifest for me, the zeal for apostolical Christianity, and the concern which

¹ Pages 415, 433. ² Page 46. Compare p. 259, 260. ³ Page 224. ⁴ Page 258.

you and others feel for me, have penetrated me with so much comfort, joy, veneration, and love, that I cannot be sufficiently thankful to God, and feel constrained to pour out my tempted and tormented heart to you, although with a lame hand—or rather with *both* hands.

‘ You advise me to abandon the church, in which I was born and bred, and in which I was bedewed with the influences of grace and the knowledge of Christ, and separate myself from her in my old age, that she may no longer have the right to bind my lame hand the third or fourth time with fetters.

‘ To you it is evident that my church is the beast, which, according to Rev. xvii. 12., sits upon many waters. But I have not yet attained to so full a conviction of this as you, having, from my youth up, regarded and respected her as my mother, as the keeper, protector, and expositor of the doctrine of Christ and his apostles; although it infinitely pained me that, when, in 1797, after long and fervent prayers, I had attained an entirely new and highly pleasing light respecting the article of the sinner’s justification by faith in Christ alone, according to Rom. iii. Ephes. ii. Gal. iii. Phil. iii. she imprisoned me as a heretic, examined me for twelve months together, and at length, after a year’s inquisition, in which I freely and honestly confessed this saving faith, condemned me to the priestly house of correction for another year, as a well-deserved punishment. I was then, for the first time, offended with my mother-church; for I could not regard this faith and saving knowledge of Jesus Christ, and the great joy and peace it imparted to me, as anything evil, but as the pure grace and mercy of God. The struggle within me was so painful on this occasion, that I cannot describe what I suffered.

‘ But the Lord soon after comforted me, as he did the excommunicated blind man whom he had healed, (John ix.) and softened the heart of my judges. They praised me to my face, as the best and most zealous divine of the whole

diocese, and re-instated me in my pastoral office.—It is true that I am displeased with much in the Romish church ; but there is also much to be offended at in other churches. Where shall we find no tares amongst the wheat? I would not willingly take a step, which would offend and grieve so many, for the sake of enjoying one or two years of repose, after having been accustomed all my life long to labour and disturbance rather than repose.

‘ If our mother really roots out you and me, as tares before the harvest—then there is certainly no alternative left, and we must be glad that another compassionate and merciful mother is willing to receive us as poor, outcast orphans. But we ought to dread going out of her ourselves, since the book of Revelation has depths, into which we dare not venture, for many have been drowned in them.

‘ It is true that our church, even according to the expression of Christ himself, ought to suffer the tares and the wheat to grow together until the harvest ; but since she has excommunicated the faithful clergyman V——, after a five years’ inquisition, as incorrigible, and by a pastoral letter, excluded all the believers in Bavaria and Suabia from the Easter communion, I have been more grieved than at any thing I had previously heard or suffered from her. I know V—— to be the most humble and upright man in the world ; if the same thing should occur to us also, we should know where we were, and how to act.

‘ If we are the tares, our church ought to let us remain till the harvest ; if she is so, we must also let her remain. Neither party ought to be too zealous in rooting up or separating.

‘ According to my views hitherto, there is a mixture of tares and wheat in every church, and even those that compose the true church cannot entirely exculpate themselves. Where should we be able to find a church in which all is wheat, and no tares? It exists in the world to come alone.

‘It is therefore my opinion, that, according to the command of Christ, both ought to be suffered to grow together until the harvest: 1. Because this may be very salutary for the tares, as we may see from the example of Paul and others. 2. It is also very necessary and useful for the wheat. Does not the highest virtue pre-suppose attacks of vice? Or can we pardon and love our enemies, if we have none? Who can become (so to speak) a Saviour and Redeemer of the world, without being crucified and slain?

‘Such are cursorily my grounds and reasons, why I cannot immediately accept of your invitation to leave the Romish church, and why I wait until I am entirely cast out, which perhaps may be in a short time.’

It is remarkable, that in this letter Boos makes no reference to what we might have supposed to have been a primary reason for detaining him in his Romish connexion—*his usefulness among his own people*. The reasons which he adduces for his conduct will—we presume—be generally considered unsatisfactory. Early prejudices, and the force of early obligation, had dimmed his apprehensions of the gigantic evils of his own church. The vivid portraiture of the Man of Sin might have cleared up to his mind the obscurities of Apocalyptic prophecy. We wonder how such a lover of his Lord could have overlooked this opponent of the person and majesty of his Lord—his blasphemous usurpation of Divine authority—virtually dethroning the Son of God from his supreme prerogative—by the putting forth of his own claim to honour, and the intrusion of the Virgin and canonized saints of the church as the sharers of his crown.¹ Boos seems to have judged his church rather by her unworthy treatment of himself, than by her rejection of the standard of “the law and the testimony.” He thought his mother wrong from a consciousness of his own purity of motives—

¹ See 2 Thess. ii.

desiring by all means to win souls to Christ. He wholly blinked the question of her tyranny over the consciences of her members, and of her substitution of merit in the place of that one foundation, on which his own soul exclusively rested for salvation? Yet so fully was he satisfied of the rectitude of his course, that in one instance at least he was made more or less instrumental in converting to Popery; ¹ and in his last days he expressed his regret in hearing of some symptoms of disaffection to Rome among his own scattered and bereaved flock. ²

This inadequate view, which pious Romanists in common with Boos, take of the unscriptural abominations of their own church, furnish a strong stimulus to Protestant efforts on their behalf. They must be roused to a deeper and more intelligent conviction of the true nature of Popery. They must not be suffered to rest in connexion with a system fundamentally corrupt, on the ground of a vague and satisfying acknowledgment of the imperfections of all Christian churches. The awful call of their God must be sounded in their ears—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." ³

We judge therefore not a whit more favourably of Rome on account of the adherence of Boos and a few kindred spirits to her communion. And, instead of relaxing efforts in the work of emancipation, we would rather redouble it, in sympathy for the few pious and ardent souls, who are yet manacled in her bondage. Yet it is cheering to observe "a few names"—not "in Sardis" only—but even in Babylon—"who have not defiled their garments"—"a remnant" even among the hood-winked slaves of an idolatrous system, "who have not bowed the knee to the image of Baal." How can we fail to acknowledge the hand of God, in thus planting the standard of the gospel within

¹ See page 207, 382, 386.

² Page 437.

³ Rev. xviii. 4.

the precincts of a church, where his word—if not wholly forbidden—had yet been “handled deceitfully”—the teachers “taking away the key of knowledge—not entering in themselves—and hindering them that would enter.”¹ Thus did the Great Head overrule even the errors of his servants for the wider diffusion of his gospel. These confessors, when cast out of their own sphere of labour—like the primitive heirs of persecution—“went every where preaching the word”²—or indirectly causing it to be made known, with large blessings, throughout the whole region of Catholic Germany. And thus—as in the case of the great Apostle—“the things which happened unto them fell out rather to the furtherance of the gospel”—“So mightily grew the word of God, and prevailed!”³

Yet we cannot justify the determination of Boos or of any pious Romanist in refusing to abjure their Antichristian profession. It can be no light matter to abide in communion with a church, which God has stamped with a condemnation far beyond the ordinary standard of language to express. It can be no trifling danger to live in the atmosphere of judicial corruption.⁴ It is a fearful hazard in allowing the sway of “the Beast,” to avoid “bearing his mark,” and being involved in his ruin.⁵ Many indeed are the gradations of error and guilt; and the distinction will long be marked between those who “love the darkness,” and those, whose eyes are too weak to bear the full effulgence of the light. None however are wholly free from blame. They have studied the Scriptures, without following their clear light. ‘Voluntary humility’ bowed their faith to an unworthy usurpation, while their high Christian example gave increased responsibility to their countenance of so corrupt and fatal a system. Boos was indeed “saved, yet so as by fire.” He—no doubt—honoured his Saviour, while

¹ Luke xi. 52.² Acts viii. 4.³ Phil. i. 12; Acts xix. 20.⁴ See 2 Thess. ii. 10, 12.⁵ Rev. xi. 9—11.

others adored the wafer ; and brought many souls to Christ while others brought them only to the Confessional. Yet doubtless "he suffered loss."¹ So defiling a medium must have intercepted many glowing rays from the Sun of righteousness—must have greatly hindered the "boldness of access"—the full influence of the spirit of adoption—the unrestrained enjoyment of "the glorious liberty of the Sons of God." Even the communion that was maintained with his living Head must have been in spite of obstacles—not from the direct influence of the appointed means—a striking illustration of the Sovereign working of God—sometimes without means—sometimes with means the most unlikely and inadequate. In all cases—under all disadvantages—to the soul, seeking life from the source of life, light and life will be vouchsafed.

Few however have escaped as Boos. His friend and patron Sailer began latterly to shew the evil influence of Romish entanglement,¹ and in the subsequent promotion to the episcopate probably became more than ever enslaved in error. Gossner ultimately chose the better path in an open and entire renunciation of Rome. In the profession of a Scriptural faith, and the preaching of the glorious Gospel of the blessed God in Protestant purity, his Divine Master has eminently honoured him.

And yet this course can only be justified upon the ground, that Rome is no part of the true Church of Christ, Separation from the body of Christ involves the guilt of schism. The duty is—to protest—to leaven the corrupt mass, so far as in us lies, with a pure influence—to "strengthen the things that remain that are ready to die"—*but not to divide*. Zacharias continued his priestly course under a most perverted ritual and administration.³ Our Lord adhered to the system and enforced it upon his people—even while most solemnly denouncing its abuses.⁴

¹ 1 Cor. iii. 15.² Page 412.³ Luke i. 8.⁴ Matt. xxiii. 2, 3.

Our Reformers define the Church by the accredited principles of the body, and by the due and faithful dispensation of the word and sacraments. Thus by *virtually* excommunicating the Church of Rome, she clears her own path of separation. It was separation without schism.¹

Upon this ground we must advert to the responsibility involved in a hasty secession from our Establishment. In some cases it would appear as if the rite of private judgment involved endless division, and that it was feared lest it would lie dormant for want of being claimed. In many cases however it is charged upon abuses 'privily crept in', and which are falsely set forth as the foundation-principles of the Church. It is some marvel that those individuals, while holding so sacred the right of conscience in their own case, seem not to have felt any wound of conscience on the account of making a fresh breach in the unity of the body; or that they should not have exhibited some exercise of self-diffidence, in opposing their own judgment to that of the vast majority of their brethren, who might reasonably be supposed to be as intelligent in judgment, matured in wisdom, and sensitive in conscience, as themselves. Far be it from us to advocate implicit submission to any human standard. Yet it may be doubted whether due regard has been given to the exercise of prayer—waiting—self-distrust—and conflict—all which are essential to discern the path of divine direction from that of our own choice. It is far from being sufficient in all cases to act upon conscience—having professed to commit the matter to God. Has the individual who is following his conscience, taken due care to clear it from the influence of morbid scrupulosity, and to inform it upon the full and

¹ See Art. xix. 'It is not lawful'—said Bernard Gilpin, one of our Reformation worthies—'*to make a separation from the church.*' But we are not only enjoined to come out of the church of antichrist, but we see the fearful anger of the Lord, and have his dreadful threat thundered out against those who shall remain in Babylon—that synagogue of antichrist. Rev. xvii. xviii.

practical principles of the word of God? Has he improved all the resources which the providence of God has placed within his reach, of obtaining satisfactory light upon his points of perplexity? Has he been conversant with those—whether the living or the dead—who have pondered upon their difficulties with higher advantages than himself, and who have communicated, or are ready to communicate their results for the benefit of their sensitive and exercised brethren? Has he duly considered the responsibility of secession—an influence reaching far beyond himself—in the rending of the body of Christ, and the unsettlement of many sincere and godly minds? Without, therefore, much painful preparatory exercise—this course carries with it the mark of impulse—morbid temperament—precipitation—sometimes, we fear, of disappointment—self-will—self-conceit—with but a small proportion of mental furniture—self-discipline or forbearance. Hence what seemed at the crisis to be “obedience to the heavenly vision”—ultimately proves—when repentance comes too late for amendment—to have been an evil moment of temptation, where the great enemy found his advantage—to contrast or paralyze ministerial efficiency, and to canker the principles of Christian peace—consistency—and establishment.

It would be well to remember that as much care and responsibility is due to give intelligence to the conscience, as to preserve its tenderness; and that, without this care, its very tenderness will degenerate into scrupulosity, and become the source of serious evil, both to the individual and to the church. The tenacity of Boos in cleaving to his own church, while bearing testimony against her corruptions, may read a lesson of rebuke to those, who are little impressed with the deep moment of preserving the unity of the body, and who are wholly forgetful of the fostering care of that church, of which even Mr. Baxter scrupled not to affirm, that ‘He saw nothing in her

Liturgy and Books of Ordination, which should make it unlawful to him to live in peaceful communion with her.' Doubtless we must aim at the highest conformity to the divine standard. Yet it is no proof of true wisdom to contemplate an ideal perfection—wholly inconsistent with the analogy of the present economy, and unwarranted by any scriptural expectation. This course marks the restless theorist—not the sober practical Christian—and leaves him, after wearying himself with incessant and fruitless labour, no other resource than that of forming a church after his own model—and ultimately becoming a church to himself. It may be a question, whether a state perfectly free from all entanglement of conscience, is to be expected here. At all events the present path is sufficiently clear—to continue to look for clearer light on the path in which our God has called and accepted our work—and to be continually applying to the blood of atonement for the covering of infirmities, and even the healing of any wounds of conscience, which may possibly be connected with the ministration of an imperfect church in an imperfect state of things.

But to return to Boos,—we may now inquire more fully into the substance of his preaching, and the detailed view of his doctrine, which called forth (as will be seen from his life) the persevering hostility of his own church, and was honoured with an extensive influence of divine unction and blessing.

From a volume of his letters, not yet translated, we present a specimen, which will serve our purpose. It was written during the period of his first imprisonment.

'Augsburg, Dec. 8, 1797.

'He that seeks to make more of us than that which we really are, sinners, and utterly unable of ourselves to perform anything good, is a liar, and of his father, the devil. In our very best estate, we are nothing but poor and miser-

able sinners, and yet at the same time, saved and adopted children through Christ.

‘Hypocrisy, sanctimoniousness, and dissimulation are doubtless of infernal origin, for they are certainly not divine. The arch-enemy of Jesus, that pride which we all possess, often puts on the mask of piety, in order not to be turned entirely out of the house, and says, ‘I am a Christian; I go to church and sacrament.’ In this manner he builds a house of sand from the materials of his own righteousness, at a distance from the rock Christ, which he renders useless and superfluous. The devil alone is able to build with such pious deceit; and hence it is, that under the best works the greatest sins lie concealed, and that God is far more insulted and dishonoured by the specious piety of many pious people, than even by the viciousness of the wicked. God be praised, that the light which has risen upon you has discovered the subtle web, which nature and Satan weave over the human soul, and has rent it before your eyes! For it is only thus that Christ can gain the ascendancy. The old house must first be demolished before a new one can be built. Everything that is not founded on the rock Christ must fall down upon our heads, and we must no longer be able to retain our footing upon any thing; then it is that we make the transition from Satan, the world, and self, to Christ, the sure foundation. *Deo gratias!*

‘The Lord, at your request, has kindly shown you all your defilement, sin, and nothingness. This was certainly his doing. He seeks to make us nothing and poor in spirit, that he may give us himself and all his righteousness. This you must lay hold of, and unhesitatingly take and appropriate to yourself, not because you deserve it, but because you stand in need of it, and have no other resource, and also because he is so willing and able to give it to children. And if you are not bold enough directly to take and appropriate it to yourself on account of what Jesus Christ has suffered for you, you must weep and beg for it like a child.

But however difficult this art is in itself, children find it the easiest.

‘ When the Holy Spirit examines our consciences with us, he also soon shows us the remedy, points us immediately to Christ, as made unto us righteousness, and thus he alone is sufficient for us. But if Satan examines our consciences with us, or Moses, he points out no Christ for us, no means of escape, but only wrath, requirements, and sin. If he should ever come to you in this manner, grant him that you are all that which it is possible for him to imagine. But then show him Christ dying on the cross for you, and the inquisitor will take to flight, and the examination terminate.

‘ In ourselves we have less than nothing. Hence Christ receives us, not for the sake of our virtues, but of our worthlessness, in order that he may form us anew. “ He regarded the low estate of his handmaiden.” Yet still, he will often appear to leave you alone, and even let Satan loose upon you, in order to tempt, exercise, and try you in this desert, and assault your faith. For this there is a needs-be. Jesus, after receiving the baptism of John, was also led into the desert, suffered both a bodily and spiritual hunger, and the tempter appeared. It is necessary that our faith should be put to the test ; otherwise we shall not know that to appropriate and retain firm hold of faith, Christ, and his righteousness, is the hardest thing in the world. Untried faith is a mutable faith, I had almost said, is no faith. Jesus did not always continue with his disciples at the marriage-feast in Cana ; he went with them likewise to Jerusalem, on the sea, &c. This we cannot at such times comprehend ; we think that the spiritual joy at Christ’s entry into the heart, should always continue ; but this would not be good for us ; the earthly-minded part of us must be nailed with Christ to the cross, and the temple be cleansed from its pollutions, in order that the tabernacle of God may be continually in us.

‘ Your Adam supposed that his sanctity ought to have been apparent to every one ; which makes me smile. The kingdom of heaven cometh not with observation, nor does it show itself in the face ; otherwise Jesus would not have been crucified. It is hidden within, as it were in a stable with oxen and asses. There is nothing attractive and desirable, but, on the contrary, much that is offensive in those that possess it, (Isaiah liii. 2) ; nor can it be immediately appended or communicated to the first individual that comes in our way. We must not say every thing to every one. That which is holy is for those that are holy. Where the Lord has not previously been at work, we are unable to perform any thing, neither ought we to desire it ; for thank God ! we can of ourselves do nothing. He that has not sought this grace carefully and with tears,—he that has felt no distress, and thinks he is sufficient of himself, can neither find nor receive the grace of the knowledge of Jesus. This is only something for those that are poor, heavy-laden, blind, lame, leprous, and miserable, in the highways and hedges. The forerunner John must have previously rendered the individual exceedingly contrite by the grace of repentance, otherwise it is of no avail. Oh, it is not given to every one to look into the mystery of the atonement of Jesus for us. The angels desire it, and are unable. Hence we receive so many stripes, if we do not diligently cover up and preserve this treasure. He to whom we wish to communicate it, does not receive it, and we ourselves suffer loss ; or else we value it less, because the other, a sensible man, sets no value upon it, and even despises it, or what is still worse, exclaims against it as heresy. O, this will still occasion you trouble, yes, much trouble. There is nothing so difficult as the imparting true faith in Jesus to any one ; for there is in mankind an infernal unbelief, and a dreadful incapacity to receive it. We are either regarded as fools or heretics, or else saluted with the cry, ‘ Away with such a fellow from the earth.’

‘ The short abandonment you have experienced, teaches you to become better acquainted with Jesus and yourself, and that without him you can do nothing. He takes pleasure in leaving us alone for a time, and depriving us of everything, that it may appear whether we are willing to serve him at our own expenses, or even for stripes themselves. In such case, you must not immediately suppose that he is gone, and will return no more. The covenant with us is not broken by every stumble; he has betrothed himself to us for ever. You ought also to learn from it, that you must not build your justification and peace, either upon spiritual joy or gracious communications, or on good works or beautiful prayers, but upon *Jesus for you*; your soul cannot then be reached by any storm, either in the performance of that which is most laudable, or in the state of the greatest barrenness and perplexity. Frequently, when we think there is no hope of him to-day, he comes late in the evening, when the doors are shut, awakes the dead, gives sight to the blind, and zeal to the lukewarm; nay, when we often expect nothing but rebuke, he comes in the kindest manner to us, to divest us of the erroneous idea, that he was indebted to us, on account of our fidelity and our prayers. We must be entirely divested of all such self-righteous and self-complacent thoughts; for Christ is our righteousness; not our efforts, tears, or performances; and he is likewise our sanctification, producing in us all the good we do, and the tears we shed. In short, it is just as you express it after your short abandonment: ‘ I then learnt more and more clearly, to understand and confess my nothingness and sinfulness, and that He is *all* with respect to our salvation.’ We must also, at such times, remember that ‘ the sufferings of this life are not worthy to be compared with the glory that shall follow.’

‘ If in such a season of barrenness and restraint, you can do nothing, nor even lift up your heart in prayer, the best thing you can do is to be passive and endure it, which is a

most profitable service. Often place yourself before God, like an infant that cannot strip itself of its bandages, nor express itself in words. Gerson says, 'With all my reading and praying, for the space of forty years, I have not been able to find any better, shorter, or more effectual way of attaining to true godliness, than that of placing the spirit as a child, or a beggar, in the presence of God.'

'I am glad, that after assisting at an outward marriage, you had, late in the evening, an inward feast, in order that you may not believe that the Lord was under obligation to show you favour on account of your good works, your staying at home, &c. But by this, I by no means intend to say, that you must cease from your good works, and mingle in nuptial festivities to the gratification of your old Adam till midnight : O no ! he that once truly believes in Jesus, need not be told to perform good works. He does them before they are enjoined upon him. It is his meat and his drink to do the will of his Father. Nor need he be told to commit no more sin ; for he rejoices in being no longer the servant of sin, and that he is no longer compelled to it. It is no small cross to him to assist at a worldly marriage, and to remain till midnight from respect to social order. He would rather be with Jesus in his closet, and the going out with his thoughts and senses, is bitter and disgusting. His will and desires incline inwards to Jesus, he turns his back upon the world, and prefers being called obstinate, to becoming worldly-minded, and losing the Lord by conforming to the world. He that has found the treasure in the field of his heart, forsakes and sells all that he has to continue in possession of the treasure. Our corrupt nature must be crucified, dead, and buried, otherwise Christ cannot rise in us, nor live and reign. Out of the death of the one springs the life of the other. The Holy Spirit shows you every thing ; be only childlike and follow him. He carries on his work gloriously and divinely in you, day and night. It gives

me unspeakable pleasure, that he renders every thing so clear to you, and that you understand him so well.

‘Observe, therefore, that with our faith in Christ, we do not reject self-denial and good works. By no means! We then truly establish the law and all that belongs to it; only good works do not justify us; *non efficimur justi justa operando, sed justi facti operamur justa*. Justification is effected and springs from the blood of Jesus; sanctification is effected and proceeds from love and gratitude;’ because the former is given us gratuitously, which is no trifle; for it cost him dear, for whose sake it is thus gratuitously given. For three and thirty years he was obliged to endure contempt, persecution, agony, mockery, and to let himself be scourged, crucified, and slain by devils and men. Let us weep before his cross, for we deserved what he suffered. He was slain for us, that we might have peace. Thank God we have it! thank God! thank God!

‘May Christ pervade you with his divine nature, righteousness, wisdom, and holiness, as water does the sponge; nor suffer you to be without his cross! I have drank a few drops of his cup, but O how sweet were they! Come and partake with me! If I had wept for them a thousand years, I should not have been worthy of them. He bestows this blessing gratuitously, and wholly undeservedly, to the greatest sinners, otherwise I should never have obtained it. Your threefold *fiat !* will certainly be heard; a fellow-partaker of the grace, must also become a companion in the tribulation. Yes, we will suffer and die together.

‘I am highly pleased, that you were able to pray for me at the altar, and to pray for union in loving and suffering. They that join themselves to the Lord become one spirit

¹ Does he not mean—or should he not have said—from the Holy Spirit, working love and gratitude? See 1 Peter i. 22. We must rise from effects to their cause—from influence to the source of influence. Else all is worthless and dead.

with him, and the grace of the one pervades the other also. I thought, like Elijah, that I alone knew and honoured the Lord in the city; but he put me to shame, and showed me fifty others, who know and love him more than I. Before this discovery, I felt an extreme desire for companionship, and said with tears, 'Lord, is there no one here, whom thou hast taught to believe and think of thee like me?' when all at once I fell in with these fifty. This was a satisfaction to a longing heart.¹ But these are also hidden under the ignominy of the cross. The world knows them not, because they are not of the world.

'Your new-invented prayer, "Crucify him"—the old Adam—is an excellent one. The Saviour teaches you to pray beautifully; and he will not fail to answer. You need not trouble yourself much about it, nor impose penances upon yourself: only bear what he daily lays upon you; self-elected sufferings do not pain so much, and seldom hit the mark; but those which his hand imposes, find out the dangerous spot, and act like burning caustic. Give body and soul up daily to the Lord. He will crucify you sufficiently, if you are only resigned.

'Nothing occurred to Lindl, and this vexes him alone. He has successfully surmounted every cause of stumbling, and kept the faith; I am often compelled to wonder and rejoice, that Jesus proves so victorious; for hell concentrates all its forces to destroy the work of Jesus, and to render it despicable and fruitless; and does so in such a pious manner, that even the righteous and the well-established might be deceived and daunted by it. You have, perhaps, already heard what abominable falsehoods are reported respecting us. Be offended at us, if you please, for we are much worse than the world can paint us; but never suffer yourself to be confused in your faith in Christ. Perhaps it may have happened to you, as to many others, that by our disgrace, an insight has been given into the

¹ Page 92.

doctrine of atonement ;¹ by which we are richly and superabundantly rewarded. It was necessary that such an uproar should take place, that the people might wake up and inquire, 'What is the matter?' Occasionally there was one who was able to tell them ; and he that understood him, thanked God for the tumult that arose on the first day of the present year, and pervaded the half of Germany.

'Even those who from good motives have condemned us, and before whose eyes I appear as a culprit, appear now to think otherwise, and to be ashamed of their sentence.'

We have given this letter at full length, as conveying the most complete specimen of Boos's divinity, both in its merits and defects. There is an occasional obscurity of phraseology and of statement, together with a slight tincture of mysticism ; but with all this, much soundness of Scriptural doctrine, and depth of Christian experience. Self-righteousness—Pharisaical and Evangelical—(before and after conversion)—is cut up by the root, and the work of the cross exhibited in all its glory and perfection. The humbling display of man's total depravity and helplessness is given in its just connection with the riches of the grace of the gospel. The Holy Spirit is set forth in all his Divine influence of conviction—instruction—crucifixion of the flesh—heavenly consolation—and conformity to the image, mind, and will of God. The active and fruitful power of a living faith, and the high and holy character of our hopes and privileges are not less clearly portrayed.

The primary matter, however, of his preaching, (as marked, not only in this letter, but throughout the whole course of his more enlightened ministrations)—was the doctrine of justification—that glorious sun-beam of the Reformation era—and that which in every age brings to the heart and conscience the only true rest, joy, peace, holiness, and hope. It

¹ Such was really the case.

was this doctrine that had darted the first ray of heavenly light into his soul.¹ In this light he walked himself to the end, and delighted to draw his people in the way of peace. *In the main*, he appears to have received this truth in its pure simplicity. In common with every sound Protestant, he grounds his dependence—not on something within—which though wrought by the Spirit of God, is inherently our own; but on *the work of Christ*, done in our stead, and on our account—his obedience, made to us “the end of the law for righteousness”²—his sacrifice, being “made sin for us,” (not by the transfusion of sin, but by the transfer of guilt) the procuring meritorious cause of our acceptance with God.³ Carefully, however, does our confessor, at the same time, insist upon the *living* character of that faith, which instrumentally appropriates this ground of salvation—that *we are justified by faith alone, and yet by a faith that never is and never can be alone*—it being in itself a vital active principle of Christian obedience.⁴ This indeed was the rock of offence to his enemies, as it ever will be to the proud self-justiciary.⁵ The real matter of dispute (as Father Paul acutely remarks on the Council of Trent,) is, ‘*Whether a man is righteous, and then doeth righteously—or whether by doing righteously he becometh righteous.*’⁶ There is no question, with either party, upon the exclusion of works, but only upon their relative place and connection with faith—whether they precede, as the ground of justification, or follow, as the fruit and evidence. The question at issue also upon the point of faith, is, whether we be justified by a living faith, or (to use the Romanist term) by a formed faith—that is, by a faith producing good works; or formed and clothed in them, and so comprehending them. By the latter hypothesis, works make a compo-

¹ See pages 30—34.

² Rom. x. 4. with Matt. iii. 15. Gal. iv. 4, 5.

³ 2 Cor. v. 21. 1 Cor. i. 30.

⁴ See page 83.

⁵ See Rom. ix. 32, 33.

⁶ ‘Non efficimur justi iusta operando. Sed iusti facti, operamur iusta. See Boos’s Letter, page xxv. and the second part of the Homily of Salvation.

ment part of faith, and the verbal confession of justification by faith is still retained, while the real article of the man's creed is justification by works. Indeed the office of justifying in the principle of faith, is, as we have just observed, instrumental only, as the means of apprehending the meritorious cause of justification. The soul is thus brought into contact with the true and only source of life. The branch in actual union with the living vine necessarily brings forth much fruit. Before it was withered, dead; now it is fruitful, vigorous. The union of profession is apparent only, not real, abiding. All therefore is barren, without a living faith.¹

It may appear somewhat remarkable, that Boos, notwithstanding his general clearness of statement on this momentous point, should exhibit an occasional mixture of obscurity and confusion. But this may readily be explained, from his want of intercourse with Christians of a more scriptural standard, and from his pertinacious regard to the false standards of his own church. It will surprise many of our readers to find him in constant reference to the Council of Trent, as the accredited exposition of his own view of this grand article, which had "shod his feet with the preparation of the gospel of peace," and for the confession of which he stood arraigned as an heretic.² In truth, there were a few theologians of a better school connected with that celebrated council, whose influence was successfully exerted to throw into the decrees a few insulated forms and statements of a Protestant character.³

¹ See John xv. 1—5. We would beg especial study of Articles xi. xii. of our own church, as concentrating all the light and substance of the scriptural statement with wonderful clearness and accuracy.

² See pages 157, 203, 204, 210, 265. Even the great Apostle is brought into brotherhood with this council, and the whole scriptural exposition is identified with that given by the Romish decretal. Page 289.

³ Such as Albertus Pighius, who advocated, partly at least, the doctrine of imputed righteousness; and the Bishop of Cava, who connected justification with faith alone, not with the fruits of it. But what were these against the mass of "the wise and disputers of this world!"

And so far did the mists of Rome continue to cloud Boos's vision, that upon these slight admissions he was content to assure his judgment favourably of the whole substance of the statement. Whereas the most superficial review of the sections of the council relative to this matter will prove, that whatever weight may be given to certain terms 'brought in unawares,' as implying some admission of the doctrine of faith; yet that the preponderating weight of decision and authority falls unquestionably upon the opposite side.¹ It is not to be wondered at, therefore, that Boos's adhesion to that standard should have infused into his statements some of the corrupt leaven. Thus we find him, in adverting to the case of Cornelius, expounding the utility of good works, when *done in faith, in preparing us for obtaining forgiveness and justification*,² while the recollection of his own general course of instruction might have reminded him, that the faith, by which the good works were done, must have been, in the first exercise, the medium of previously obtaining this inestimable blessing.³ A poor distressed woman he entreats to accept Christ 'the great gift of God, *for the many alms she had given to the poor*.'⁴ And these instances occur at the very time that he is laying down the true scriptural ground of gratuitous acceptance. So again, in giving the main articles of his faith, he expounds 'the righteousness of Christ to *be the forgiveness of sin*,'⁵ contrary to his habitual statement of it as *the procuring cause* of forgiveness;—and even in one of his last letters to his biographer, he appears to sink the *primary* importance of this grand matter, and, by a perverted application of scripture, to confound the two essentials of the gospel—the title and meetness for heaven.⁶

¹ See page 246, e. g.

² Page 171. Cornelius was doubtless one, in whom was the "incorruptible seed." But it had not burst—opened—expanded—shot up, and brought forth the blade. Nathanael was a similar case, John i. 43—50. Both furnish encouraging illustrations of the promise, John vii. 17.

³ See Acts xiii. 39.

⁴ Page 178.

⁵ Page 157.

⁶ Pages 439, 440.

We advert to this confused apprehension and statement, to preserve ourselves from an unqualified imprimatur to his whole system; to show the extreme difficulty of retaining a firm grasp of Christian truth; and specially to mark the evil of an unscriptural standard, resulting, in his case, from adherence to a church fundamentally corrupt. Great, indeed, is the advantage of connection with a Church, whose articles and formularies, presenting a constant appeal to scripture, and fixed upon the solid principles of the Reformation, have been found the palladium of Protestant orthodoxy. As her members emerge out of their natural darkness, into the atmosphere of sacred light, they find at once that their mother had always taught them "the good old way;" and, instead of being trammelled by early associations with unsound doctrines, "the form of sound words," into which they were moulded from their infancy, proves a stay, comfort, and establishment to the end of life. It is painful to strengthen these remarks by adverting to the want of some similar rallying point of scriptural truth, as having opened the way to the inroad of heretical doctrine, in places where once the gospel was preached in its purity, by Ministers justly honoured in the annals of dissent.

That Boos, however, was not in all points an exact theologian, derogates very little from his high honour as a simple, earnest, and faithful confessor of the grand essentials of the gospel, "in the midst of a crooked and perverse nation, shining as a light in the world."¹ We would not, indeed, while animadverting upon Boos, insist upon a literal keeping to scholastic precision. Yet we deeply feel the importance of accurate statement, as the only means to guide and establish the inexperienced convert in the pure simplicity of the gospel. We are no lovers of a disputatious spirit. We can in many cases forego an elaborate inves-

¹ Phil. ii. 15.

tigation of doctrinal subtleties. And after all, we would far rather be found among the unlearned believers, who can give but an imperfect definition of their faith (though of course we must "be ready always to give an answer to every one that asketh a reason of the hope that is in us,"¹) than among those who can expound their creed with all the logic of the schools, with but scanty and uncertain evidence of its practical working.

It may probably be thought, that the immediate results of Boos's ministry, upon a large scale, bear the character of temporary excitement, rather than of solid and permanent impression. Generally, however, the principles employed are sufficient to account for the effect produced, even though it should appear beyond the ordinary calculation. Surely the simple credit of the message of "rest," by those who were "labouring and heavy laden" in the yoke of Popish observances, might naturally be expected to "fill their hearts with" instant "joy and peace in believing." The too general failure of this effect must be traced, not to a want of power in the message, but to a want of simplicity in the reception of it. The recorded ministrations of our Lord and the first teachers of the gospel, were productive of immediate consolation;² and nothing but unbelief, in one or other of its diversified forms, clouds the full glory of the sunshine of the gospel from our own souls. In fact, what direction can be conceived so simple, as—"Believe in the Lord Jesus Christ, and thou shalt be saved?" The very simplicity baffles definition, and the analyzing process only serves to obscure the apprehensions of it. The principle must be exercised, the influence must be felt, in order to be understood. It was this pervading character of Boos's statements, that carried their own light and power with them, so that to a people

¹ 1 Pet. iii. 15.

² Compare Luke xix. 6, 9. with Acts ii. 37—41; viii. 5—8, 37—39; xiii. 46—48; xvi. 31—34.

wearied with fruitless labour and conflict, they were "as life from the dead."

A wide and powerful impression, made under the preaching of the gospel, would, under any circumstances, bring with it some measure of excitement. The style and substance of Boos's ministration bore upon it all the awakening interest of novelty. 'We have heard strange things to-day'—would be the language on all sides. "The people would hear gladly" a new and peace-speaking doctrine. Each newly-awakened and newly-comforted soul would invite his neighbour—"Come, see a man that told me all things that ever I did." The true gospel, applied by the Spirit to the hearts of a prepared people, would be as fire upon the touch-wood—as the spark upon tinder. We have seen this in our own country, under the preaching of Grimshaw of Haworth, and Venn of Huddersfield. When the messengers were comparatively few, and the message novel, anxious souls flocked from all parts, and much people was gathered. Now that the heralds of glad tidings are multiplied, the people are scattered far and wide, and the fruit, though spread over a larger surface, is, we trust, equally abundant. But to suppose a season of extensive revival of religion, without counterfeits or temporary converts, or to pronounce unfavourably of the mass, on account of the mixture of false profession—is to forget the parables of the sower and the tares, as the true scriptural calculation of the results of a Christian ministry.

After all, however, it must be admitted, that Boos's presentment of the truth seems sometimes more calculated to work upon the feelings, than to produce a valuable and abiding impression upon the mind and heart. The unqualified absolution, pronounced upon a warm and probably sincere declaration of faith, would have been fully justified from the mouth of Him, who "knew what was in man." But the fallible ministry of man needs much reserve. The connexion between faith and acceptance is indeed certain

and immediate; but the reality of the vital principle needs a much more satisfactory confirmation than the strong excitement of the moment can afford. We wonder not, therefore, that Boos should have found, that the peace thus hastily communicated needed a more firm settlement upon the right foundation.¹

The danger of giving unsound views of the fundamentals of the gospel is a most serious evil, arising from this character of ministry. We find one of Boos's teachers bringing the message of salvation to a distressed sinner, upon the ground of his personal assurance²—that is, upon a strong persuasion of his own interest in it—a spiritual and delusive self-righteousness, which rests the man's hope upon his own feelings, instead of the testimony of the gospel; and which, whatever may be the present excitement of comfort, can never issue in a solid and established profession. The true warrant of the gospel is—Christ died for sinners. The sinner's exercise of faith upon this warrant will seal his own interest in it; but the ground is in all cases—the testimony respecting the work of Christ. Many cases in Boos's confessional appear to be dealt with, more or less, in a similar way. The foundation of the Christian's joy must to be laid in a deep conviction of sin; such as makes the Saviour precious in the realized apprehension of need, and the display of his suitableness for his wants. Cases of excited and temporary feeling, without this solid, establishing work, may be multiplied in many sections of the professing church; but they require the sober and cautious consideration of the wise and experienced pastor.

Connected also with the ministry of Boos and his followers were strong impressions upon the imagination, upon some of which it is difficult to give a satisfactory decision.³ It would be easy to reject the whole with disdain, as utterly unworthy of credit; yet when we consider the

¹ Pages 178—180.

² Pages 59, 60.

³ See pages 22, 45, 55, 61, 63, 65, 96, 216, 452, 453.

precedent of scripture,¹ the constant and minute government of God; his direct power of communication with every faculty of man—the question occurs—‘Why should it be thought a thing incredible with us that God should work upon the man through the imagination?’ He can do it—he has done it—he may do it again. If the witness be a man of veracity—good plain sense—and a man of prayer—and if there be the ‘*dignus vindice nodus*’—we are not wholly bound to reject what may have been vouchsafed to him for the support of his own private faith in trying emergency—rather than for an open testimony. At the same time, while we must not presumptuously limit God, we must not credulously trust man—we must “try the spirits.” There is much of this kind in Boos’s narrative, that bear an evident stamp of enthusiasm. The occasion does not warrant the necessity for any Divine interposition. There is a constitutional excitement ready to invest circumstances of natural occurrence with a marvellous character, which casts probably an undue suspicion upon the whole. The subject however deserves to be weighed with equal caution against the movement of feeling and the spirit of scepticism. We must be careful not to deny the special providence on account of any enthusiastic fancies, which man’s folly or misconception may have combined with it.

There is a remarkable similarity between the awakenings under Boos’s ministry, and the strong impulses current in the annals of methodism, and in the American revivals. There is often a sort of infection in religious excitement. Perhaps there is here less of animal sensation. Here are no inquiry, anxious, wrestling meetings, to aid the preaching. Boos’s great engine was the confessional. Here he threw his whole soul, filled with the mighty influence of his newly-received doctrines: and this, added

¹ Acts ix. 3–6, 10.

to the implicit subjection belonging to the Romish priesthood, and the reverence inspired by the holy earnestness of his preaching and example, produced quickening results.

Boos's connection with a religion that acts powerfully upon the imagination, combined no doubt with his own sanguine constitution to give an undue tone of susceptibility to his ministry. The sudden and almost instantaneous manner in which the light of truth burst upon his own darkness,¹ may also have favourably impressed him with this mode of dealing with his people, or at least may have prevented him from a just apprehension of the vast delusion connected with it. It must be remembered, that the Gospel acts upon the whole man—bringing light to the mind—interest to the affections—awakening to the conscience—renewal to the whole soul throughout. In order, therefore, to extend this heavenly influence over its proper sphere, we must “by manifestation of the truth commend ourselves”—not to every man's feelings—but to the ruling power—“his conscience in the sight of God.”² Thus alone the character is conformed to the Divine image by the new impulse given to the springs and habits of action.

As that alone is permanent, which is from above, no mere excitement can be an abiding principle. The feelings, except they be fixed to active habits, engender only a morbid temperament; demanding stronger and yet stronger stimulants; living upon the constant impulse of novelty, in preference to the old established truths of the gospel. Indeed in the first awakening of the Christian life, the impression is often made not so much by the truth, as by the novelty of the truth. Hence the fickleness of mind—successive changes of opinion (miscalled so many conversions) with all the attendant evils of an unsettled profession—pride—self-conceit—narrowness of spirit—partial views of scripture—neglect of practical and

¹ Page 34.

² 2 Cor. iv. 2.

self-denying obligations. Another feature of this delusion is—that many professors are rather seeking for comfort, than searching for truth. These are obviously exposed to manifold errors. Feeling is mistaken for faith. All sensations of experience are counted for religion; and this is too often falsely estimated by the depth or variety of impressions, which are far more connected with individualities of constitution, than with the unchanging ground or holy character of Scriptural truth.

Though however Boos's proceedings cannot be wholly cleared of the charge of enthusiasm, yet he himself stands acquitted of all intention to encourage such a system; as if excitement were the end he had in view, or that he expected the life of faith and practical conversion to be generated by it. It is contrary to all principles of human conduct, that a man, who lives by excitement, and gains thereby notoriety and adherents, should in imprisonment be quiet—calm—prayerful—resting evidently upon an unseen arm—and, more especially, humble and *submissive to the powers that be*. Boos's continuance in Rome—extraordinary as it seems—might screen him of this charge. How easily—instead of patiently submitting to successive imprisonments—might he have stimulated the power of excitement by the open renunciation of Popery—and as the natural consequence of this new course—drawn many people after him! Nothing indeed can be more positive than his disclaiming any such spirit. Gladly would he have continued in obscurity¹—and even the dreams and visions, which gave an exciting stir of interest, he never voluntarily communicated.²

One more point of useful illustration may be here adverted to. Boos, so far as the narrative leaves us to judge, appears to have read but little of the Old Testament. We hear scarcely any thing of Moses, David or the

¹ Page 32.

² Page

Prophets. Now this we conceive to be the origin of much that is defective in him. The smallest portion of scripture received, believed, and loved, will through grace enable a man for great things. But the want of a more full and accurate acquaintance with the word will show itself usually in defective statements, if not in erroneous notions. It is impossible, that without a general view of the contents and the whole structure of the sacred volume, and a real interest in the contents, the Christian can be "rooted, and built up, and stablished in the faith" of the Gospel, nor can he expect any other lot, than to be "tossed to and fro, and driven about by every wind of doctrine."¹

If the eye is not steadily fixed on scripture—so as to embrace the whole extent of the field, we shall be in great danger of shaping a religion after our own fancy—instead of embracing the holy revelation of God. Favouritism in scripture is the fruitful parent of heresy in the church—either by displacing truth from its position, dissevering it from its practical bearings, or by regarding individual parts with the honour due to the whole system.

These remarks, however, so far as they advert to Boos, must not be stretched beyond their fair application. We intend them rather as cautionary for ourselves, than as derogating materially from the high character of this Protestant confessor, or as implying any considerable depreciation of the great work, which was manifestly effected through his instrumentality. Many of his errors arose from the want of sound and experienced counsel. He had no advantages of instruction from one who had trodden the same path. He led the way; and therefore, considering all difficulties, and making all due allowance, we may justly esteem him as a wise as well as "a burning and shining light."

But if we gain any profitable lesson from his defects,

¹ Eph. iv. 14, with Col. ii. 7.

many more may be received from the consideration of his excellencies. One point he exhibits, well worthy of our study and imitation—*an unwavering faith in the testimony of the gospel*. There was no arguing, reasoning, questioning. As it stood and was brought before him, he gave credence—he received it, as the voice of “him who speaketh from heaven.” This simple faith, as it honoured God, so was it honoured by God, with a large measure of acceptance and blessing. And having once found salvation in the gospel, it was henceforth the one matter—the absorbing subject with him. The two grand questions—“What must I do to be saved?”—and ‘What shall I do to save those that hear me?’—occupied his whole soul. He cared not for aught besides; all the dogmas of his own church were put away. He never preached them, nor ever seemed to think enough of them to secede on their account. How refreshing is it to see this absorption of mind, and interest in the main point, so different from the sickly imaginations, sentimentalism, morbid and unsettled temperament, which so often attaches to the profession of the gospel; wholly devoid of that tenderness of conscience, reverential view of the holiness of God, and self-denying consecration to his service, that marks the established Christian!

We may also suggest from this narrative *a caution against an undue regard to the external formalities of the Church*. Boos was linked to a Church, pre-eminently distinguished for adherence to forms, and confidence in them. And yet no sooner had he caught sight of the truth by which he was saved, than it occupied the primary place in his system. A latitudinarian indifference to externals is indeed a serious evil to the church—the parent of much irregularity and schism, and infusing an indecisive character to many important parts of our sacred office. Too often also is it connected with that loose standard of theology, against which Dr. Hampden’s case has called forth so noble and—we trust—

effectual a protest.¹ But if it be feared, lest a laxity of system should degenerate into Socinianism, is there no danger, lest the exaltation of the exterior prerogatives and ceremonies of the Church—*without a proportionate and connected exhibition of her foundation principles*—should verge towards Popery? To insist upon the Apostolic succession, without the inculcation of the spirit of an Apostolical ministry—to set forth dogmas more prominently upon the authority of the church, than upon the explicit testimony of the word of God—to ascribe *universally*, and without the exercise of faith, that quickening life to the sacraments, which more *ordinarily* in scripture belongs to the preaching of the gospel,² (of which we hear but little)—to attach virtue to Christian ordinances, innate in themselves or in the Church, without a full acknowledgment of the constant need of Divine influence—to lay a high stress upon rubrics and postures of worship, while our doctrinal articles have comparatively little consideration—this is to impregnate the Church with a cold serious formality—the essence of Popery—the mere shadow of the spirituality of the gospel.³ Our Reformers,

¹ Dr. Pusey's valuable pamphlets on this case are worthy of special consideration.

² See Rom. x. 17; 1 Cor. i. 21; James i. 18; 1 Peter i. 23, with the Ministry of the Apostles in the Book of Acts. Comp. 1 Cor. i. 17.

³ As so large a space has been given in the pages of the British Magazine to the rubrics and ceremonial observances, might not some room be found for sound exposition of Art. ix—xiii. inclusive, fully supported by scripture, and illustrated by the writings of our Reformers? The Rubrics are excellent regulations for reverential order, and decency; but the Articles, as the foundation of the church, must be considered far more important. Might we not suggest to our Oxford brethren some popular exercises framed upon the model of our Homilies on 'the Misery of Mankind—Salvation—The true and lively Faith—Good works annexed unto Faith'—as eminently suitable as '*Tracts for the Times*?' Yet it is painful to remark, that these modern homilies must be constructed upon principles essentially different to those professed in the Tracts on Baptism, in order to maintain accordance with the productions of Cranmer and his brethren. Let any reader contrast the publications just referred to. The Tracts suppose throughout *every* baptized person to be justified in and by his baptism, and consequently to be brought into a

while they constructed the external building upon the Apostolical model, were at least equally anxious to fill the interior sanctuary with the light, holiness, and unction of the doctrine of Christ. They wisely discriminated between what was essentially and what was subordinately important—between what was absolutely and what was relatively beneficial—between the means and the end. And thus they “built” the Church upon the foundation of the apostles and prophets, Jesus Christ himself being “the chief corner-stone”¹—the light and glory of the whole edifice.

We want to see in some publications of name and influence—we will not say—less of the Church—but more of the Saviour. Hooker connects all our ceremonial with holy and refreshing views of our glorious Head, and *thus forms sound, consistent, Christian Churchmen*. Highly as we value the witness of primitive antiquity to many important doctrines and facts of the gospel; yet the prevalent corruptions, even in the Apostolic churches,² and “the mystery of iniquity already working,”³ are plain cautions to us, not to connect our faith with their unscriptural superstitions, but to draw freshly the living waters from the fountain-head of truth. We feel the principles of the Reformation to be more purely scriptural. We believe with Chillingworth, ‘the Bible—the Bible alone—to be the religion of Protestants.’ We search here—*here alone*—with the “noble Bereans,”⁴ for the ground of our faith. We cannot therefore consistently receive any dogmas (such as

state of perfect acceptance with God. The Homilies (on Salvation) preach justification to baptized persons, as a state of privilege yet to be known and enjoyed by the great mass of them—a state into which they are introduced, not by infant baptism *universally*, but by adult faith. The Tracts, in perfect consistency, deny all *direct* connection of baptized and *therefore justified* persons with the statement of our Art. xiii. (pp. 237, 238.) The Homilies (on Good Works, Part 1.) insist upon the application of this humbling doctrine to all the baptized, who are destitute of a ‘true and lively faith.’

¹ Eph. ii. 20. ² Gal. ii. 4, 5, 11–14; Col. ii. 16–23; Rev. ii. 9, 14, 20. Comp. Matt. xxiv. 24, 25. Acts xx. 29, 30; 2 Peter ii. 1–3.

³ 2 Thess. ii. 7. Comp. 1 John ii. 18.

⁴ Acts xvii. 11.

prayers for the dead,¹) upon the authority of the ancient Church, the universal concurrence of primitive liturgies, or the weighty influence of theological names. Except they be supported by the clear testimony of Holy Writ, we can only rank them among the corruptions of the early church, instead of the component parts of Protestant faith.

Church history traces many heresies to matters, needing, at the present moment, most serious consideration; such as valuable truths, not positively denied, but exaggerated or overlaid by human authority; the supremacy of scripture obscured by the exclusive prerogative of the Church; the traditions of antiquity gradually removing the mind from the pure doctrines of the gospel, into a stream of corruption,—most deleterious to the faith and practice of the Christian.

We feel, therefore, on all accounts, constrained to lift up our voice, with all meekness and humility, but yet with an affectionate boldness of decision, against that tone of unscriptural church formality, which pervades some of the accredited organs of our establishment. We see some danger of the Church usurping the place of scripture, as the rule and standard, rather than as the expositor of the revelation of God. And we dread a fervid, unhallowed cry—
 “The temple of the Lord! The temple of the Lord are we!”²
 —lest we should be left with a temple without the Shechinah—a building over which we should write—Ichabod,³

¹ Very remarkable is the testimony of John Huss—both as shewing the natural affinity of this dogma to Popery in his mind, and giving his protest against it. ‘In praying devoutly for the dead’—says he—‘we procure relief to the saints in purgatory.’ Yet while holding purgatorial doctrine, he adds, ‘There is no mention of such a practice in the Holy Scriptures, and neither the Prophets, nor Jesus Christ, nor his Apostles, nor the saints that followed close after, taught prayer for the dead.’ He considers it to have been introduced by the avarice of the priests, not having been so well versed in the testimonies and practices of antiquity as some of our modern theologians, who trace this course of prayer to a purer origin.—Milner, vol. iv. p. 214.

² Jer. vii. 5.

³ 1 Sam. v. 21.

and of which our jealous Lord would pronounce his blast,—“Behold! your house is left unto you desolate!”¹

We cannot forbear to remark—*what a just and awful condemnation does Boos exhibit to formal Protestants!* Here is a nominal Romanist a real Protestant, and multitudes of nominal Protestants real Romanists! This is not declamation, but affecting matter-of-fact observation. What is the true spirit of Popery? An unwillingness to receive the gospel in its simplicity—the merit of works in the stead of the merit of the cross—“the form of godliness, denying the power thereof”—blind submission [to human authority, to the setting aside of Divine teaching—a delusive dependence upon the saving efficacy of ordinances. Who will say then, that Popery is confined to the actual precincts of the church of Rome? Who does not see, that while its outward sway is limited within certain known bounds, that its spirit is *Catholic* in extent—pervading the universal surface of the visible church? Well does it become the professor of Protestantism to remember—that the name and form of error may be relinquished, while the ancient spirit is retained—that, though the principles of corruption are permanent, its shades are endlessly diversified—and that to strip religion of its spirituality, leaves nothing but that gross and material substance, which essentially belongs to Rome. Truly the contrast of Romish spirituality with Protestant formalism is well calculated to bring conviction to the mind. Boos, indeed, condemns all but the true lovers of our Lord and Saviour, and exhibits the only preservative against the baneful leaven, in the reception of that rich, full, and free grace, which our God has laid up and manifested in his dear Son, which is our life and strength here, and is leading us on to glory everlasting. Simple as this principle is, it has a power, “against which the gates of ‘Rome’ shall not prevail.”

¹ Matt. xxiii. 38.

Another valuable truth is illustrated by this narrative—the identity of the Christian faith under all the infinite diversity of circumstances. To see such men as Luther, Bradford, Hooker, Leighton, Schwartz, Brainerd, Martyn, Scott, Fenelon, and Boos—all finding the same way, and fundamentally resting upon the same salvation, furnishes an interesting commentary upon the declaration—“There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all!”¹ How responsible then, is the “endeavour to keep the unity of the Spirit in the bond of peace,”²—by repressing any peculiar views that might infringe upon it—by walking lovingly with our fellow-Christians so far as we are agreed³—by refraining to estimate their character by the exact measurement of our own creed—and in the spirit of forbearance and love “trying the spirits whether they be of God.” The principles of Rome—wherever they are held—produce bondage, not unity. Unity must be based on knowledge of essentials—consideration in essentials—humility in the acknowledgment of our own fallibility—love in covering faults. Fundamentals must be strictly laid down, yet not multiplied—else the room for the exercise of forbearance will be greatly contracted. But while the need of this unity may be learnt in the sighs of the godly in all ages of the Church, we still realize the assurance, that it is “one faith.” And truly it is a delightful contemplation, that the whole family of God—from the beginning to the end of time—are saved in the same faith—that the endless diversity of views and measure of knowledge in no way contravenes the oneness of spirit—that, while *unity of opinion* is beyond our present attainment—*unity of faith* has been preserved entire. In the diligent cultivation of spiritual unity some nearer approach may be

¹ Eph. iv. 4–6. ² Ibid 3. ³ Phil. iii. 15, 16. Comp. Rom. xv. 1, 7.

gained to intellectual unity—so as to “be perfectly joined together in the same mind, and in the same judgment.”¹ Meanwhile the Christian, whose spirit responds in the widest expansion to the Article of his Creed—“I believe in the communion of saints”—has the largest enjoyment of earthly happiness, and the closest conformity to the harmony of the church above.

We conclude this Preface with *adverting briefly to a few points of Ministerial instruction*. It is natural to view Boos more distinctly in his high character as a faithful minister of Christ. Nor can we doubt that some points of profitable application may be drawn from him. His preparation for his work, after he had received the knowledge of the truth, was that of a man of God,—prayer and study of the scriptures and valuable works night and day²—whole nights, from time to time, spent in prayer—and a deeply cherished exercise to walk in close fellowship with his God and Saviour throughout the day. May our God prepare his servants for this sacred office by a large infusion of this excellent spirit! The character of his preaching was intimately connected with the state of his own soul. He generally felt most deeply his own sinfulness and insufficiency, when he was about to preach with unusual closeness to the consciences of his people. On these occasions he would commonly forget the sermon which he had carefully prepared, and throwing himself with tears upon his people, confessing that he had nothing to say to them, he would feel himself led on by the realized sense of their need, and his own weakness, ‘to urge upon them that which the Holy Spirit gave him at that moment for their edification.’³ Several of his discourses, delivered in this spirit, are said to have been the instruments of religious awakenings that took place at Gallneukirchen. Nevertheless, this is an example to be followed with great caution, and which

¹ 1 Cor. i. 10.

² Page 42.

³ See Christian Observer, Sept. 1837.

probably was mingled with much natural impulse. There seems no reason why careful study should be supposed to damp the earnestness of a warm and energetic address, or to hinder the flowing of Divine unction upon it. As little reason is there, in the usual course, to anticipate any extraordinary or even ordinary assistance at the moment of excitement—unconnected with diligent previous preparation. With this reserve, Boos's remarks are most valuable, and worthy of all consideration. 'We must dig very deep,' said he, 'to discern the treasure; and it is when we feel our weakness most, that we dig the deepest; for those are not the best sermons, which we have laboured over with difficulty; but those which we have, as it were, supplicated from the Lord with tears and prayers.'¹

This indeed was the character of his own ministry. He could testify that 'whatever time he could spare, either by day or night, he spent in his church, upon his knees before the altar, until he was able to comfort his congregation.'²

In a later period, to one of his visitants in his mountain dell—'There is scarcely a place in these hills, on which I have not often prostrated myself upon my face, weeping, and entreating that the Lord would again graciously enable me to open my mouth joyfully, and preach his word with his blessing to the awakening of many.'³ And though this last testimony was given in a season of despondency, yet the cloud proved, as in many similar cases, not that his labours were ineffective, but that this faith was wisely, though painfully exercised. A Ministry of prayer must *eventually* be a Ministry of power.

There might be, and probably was, a degree of occasional harshness in the intensity of his addresses (and what Minister is not painfully conscious of an admixture of his own spirit with a better temperament?) but let those who would visit this error with severity, be softened by the tenderness

¹ Christian Observer, ut supra.

² Page 428

³ Page 14.

of his confessions, and his determinations to guard against his own temptations.¹ We cannot but reverence the man, who, in the consciousness of fault, would maintain his confidence even to death in the uncompromising preaching of the gospel. 'We will gladly'—said he, 'alter this defect—but we cannot cease to preach the pure word of God—the gospel—and living faith in Christ. For these imprudent expressions, for which men will not pardon me, God and Christ will pardon me without difficulty: I am a sinner in all the ramifications of sin; *but with respect to the preaching of faith in Christ, I am not conscious of being guilty of any other sin, except this, that I have not preached Christ in language sufficiently strong; but I hope and believe through him in the forgiveness of this, and all my other sins, and die quietly like a child.*'²

We could wish to transplant '*the Confessional*'—his mighty engine of power—most harmlessly and most beneficially into every Protestant ministration. We would not have the Pastor stand upon grounds too high for his people's reach. We would guard the people also against any degree of Popish superstition. But with a scriptural measure of authority on one side, and reverence on the other³—this mode of ministry we conceive to be of the highest importance. In private conference alone will our people state their difficulties freely—open their trials, whether of body, mind, or estate, and ask for further information on the subject of our sermons. Here we show them our true sympathy in their troubles—we can solve cases of conscience—we can give them individual directions for their personal and family duties. Here it is that we see the state of their minds, their degrees of knowledge and experience—any distinct indication of tenderness and awakening concern for their souls. Here also we learn how to preach with more distinct application—how to analyze character—to feel and

¹ Page 202.² Page 226.³ See Heb. xiii. 17.

reach the heart—to touch the right chord—to be able to advise, and reconcile differences. We are persuaded that this method of conference brings with it advantages—of which it is hard to say—whether they preponderate on the side of the Minister or the people.

*Our beloved Irish brethren will see in this narrative—*that it is no new and strange thing to be persecuted by the tyranny of a Catholic priesthood—to be driven from their Ministry—their home—their flock; to have their converts branded as heretics—beaten, and obliged to seek refuge in flight,¹ for no other sin than the bold and condemning profession of their crucified Master. Here stands one before us for nearly forty years in this “fiery trial”—“faithful unto death.” The sympathies of a tried and successful minister will readily discover the secret (under God) of his endurance. The attachment of his Philippian church—“dearly beloved and longed for”—cleaving to him in spirit to the last—must have wonderfully sustained him—a most animating spring in the most desponding moments! “We endure all things,” said the most eminent pastor of the church, “for the elect’s sake. Now we live, if ye stand fast in the Lord.”² But is it not humbling, to think how little we are honoured by suffering? The times seem to be preparing us for it. There is no greater crown of earthly glory and happiness than being faithful to our Master. May we be bold and steadfast in the spirit of meekness and love—“in all things approving ourselves as the ministers of God!”³

In fine—There may be a few points in the history of this remarkable man, where we find some difficulty in ‘separating the precious from the vile.’ But how does his character as a man of God, and Christian evangelist—stand out—“known and read of all men!” What a blessing was he to

¹ Pages 70, 71.

² 2 Tim. ii. 10. 1 Thess. iii. 8.

³ 2 Cor. vi. 4.

the Romanists, while Romanism gains no recommendation from him, and God has all the glory! His highest praise was pronounced by his friend Sailer—when he said, that ‘he had learned of St. Paul how to people earth and heaven with children of God.’¹

Old Newton Vicarage,
Nov. 1836.

¹ Christian Obs. ut supra. How striking is Milner’s sketch of the Bohemian reformer! It was as if he had Martin Boos before his eyes, ‘Huss was gradually convinced of the power and excellency of evangelical doctrine. It was not necessary that he should see all things in the same light as other reformers; but there are certain truths, in which all, who are taught of God, in every age, do and must agree; and certain points of experience also in religion, in which it is impossible for them to differ. The doctrinal knowledge of the Bohemian reformer was indeed always very limited and defective; but the little fundamental light which, through grace, he attained, was directed to the best practical purposes. “On this account, as a genuine Christian, the wickedness of his enemies was more palpably evident. The world hated him, because he was not of the world, and because he testified of it, that its works were evil. In what then did the peculiarities of his doctrine consist? The little specimen that has been given of his creed, explains the matter. He held the faith of God’s elect, a divine faith necessarily productive of love and obedience, distinct in its whole kind from the mere human faith of wicked men. With them, faith has nothing in its nature that draws a man to God in confidence and affection; with them, the term “vicious believer,” appears not to be a solecism in language; and indeed, it may generally be observed, that godly men in all ages, even those men whose evangelical knowledge, like that of Huss, is extremely imperfect, always distinguish between a dead and a living faith; and that their views of this distinction are the consequences of the work of the Holy Spirit on their own hearts. They have known, in common with the rest of mankind, what a formal assent to Christianity means; they have known also, by the influence of the Holy Spirit, what a lively faith means; the former is merely human, has a dead uniformity, or an unanimated sameness: the latter has life and power; is productive of spiritual exercises and actions; is capable of great varieties, augmentations, declensions, and intervals; and is felt to be not of man, but of God. It is the distinctive mark of a child of God, *that he is in possession of this lively faith*; and this, no doubt, was the spark of Divine fire, which inflamed the heart of the Bohemian martyr; and which was there preserved alive amidst the contagion of superstition, the temptations of the world, and the menaces of insolent and tyrannical domination.’

ERRATA.

Page	72	last line for Mark x. 19.	read Mark x. 29.
—	84	note — errone	— errore
—	94	line 30 — inquisition	— inquisition
—	98	— 20 — Rom, viii. 2.	— Rom. viii. 3.
—	—	24 — Acts xx. 9.	— Acts xv. 9.
—	114	— 5 — giving	— given
—	158	— 20 — Psalm xx. 9.	— Prov. xx. 9.
—	161	— 3 — 2 Cor. vi. 11. Eph. v. 15.	— 1 Cor. vi. 11. Eph. v. 26.
—	190	— 7 — righteousness	— righteousness
—	193	— 14 — tranquillizing	— tranquillizing
—	230	— 9 — Mark xvi. 19.	— Mark xvi. 15, 16

CHAPTER I.

BRIEF SKETCH OF BOOS'S LIFE.

TOWARDS the conclusion of Boos's life of suffering, a friend who waited upon him with disinterested affection in his last and painful illness, prevailed upon him to dictate to him a sketch of the outward circumstances of his life, since he was too ill to guide the pen any longer himself. It is to be lamented, that this sketch contains merely an account of his childhood and his youthful years, or rather, reaches only to the true commencement of his life of faith, and terminates just where it ought to have begun. But the continuation and completion is easily supplied from letters and documents in his own hand-writing.

MARTIN BOOS was born on the 25th of December, 1762, at midnight, in Huttenried, on the borders of Bavaria and Suabia.

His father was a considerable farmer, for he kept twenty cows and four horses. His mother bore sixteen children, of whom he was the thirteenth.

When Martin was about four years old, both his parents died, within a fortnight of each other; but being so young at the time, he was never able to recall their features to mind. They died of a disease which prevailed throughout the whole country, and carried off many people.

They left behind them twelve orphan children, (consequently four had already departed this life.) The eldest sister was about eighteen years of age. The orphans were therefore divided amongst the nearest relatives.

On Whit-Monday, Martin's eldest sister took him upon her back to Augsburg, and gave him up to his uncle Kögel, who held the offices of Fiscal and Ecclesiastical Councillor there.

On the journey, she was so much fatigued by the weight of her burden, that she threw Martin into a corn-field, where she left him, and walked forwards to Augsburg alone. The forsaken boy wept, but at length fell gently asleep on his bed of corn. About four o'clock in the afternoon, she came back, and carried him to Augsburg, presented him to his uncle, and besought him to adopt him as his own child.

But Martin was utterly unwilling to stay at Augsburg, (as if he had a presentiment of what he should afterwards suffer there,) and insisted on returning home with his sister. But the latter went away on the third day, very early in the morning, without taking leave of him, and thus he was obliged to remain where she had left him.

When Martin was about eight years old, his uncle sent him to school, to learn to read and write. After having attended this school for some years, his uncle once said to him, on his asking him for money for his schooling: 'There, take it, thou must now leave school, and learn a trade. What dost thou wish to be?' Martin replied, 'I would gladly be a clergyman.' The uncle rejoined, '*A clergyman* indeed! though thou hast neither money nor ability to become one.' This gave Martin pain. His uncle, however, told him to come to him after dinner, when he would give him a letter to his teacher, in order to inquire what he was learning and the progress he had made.

The old school-master spoke of him in the highest terms, and said, that of three hundred scholars, he was the best

and the most diligent—that he was at the head of them all in the elements of the Latin language, and that it would be a sin and a shame not to let him continue his studies.

From this it appears, that Martin had secretly learnt the principles of the Latin language, being deterred by fear from saying any thing of it to his uncle, who indeed did not trouble himself about him, from one year's end to another.

When Martin brought home his master's favourable testimony, his uncle, after perusing it, said to him, 'Well, thy school-master speaks favourably of thee; I will make a trial with thee and send thee to study; but unless thou succeed as well as thou hast hitherto done, thou must become a shoemaker.'

Martin was now more diligent than before. He studied and prayed, day and night, that God would graciously assist him in attaining his object, (namely, that he might not become a shoemaker but a divine.)

He was subsequently sent to the school of the ex-Jesuits (the Gymnasium of St. Salvador,) where he passed through the lower classes, in five years, with good success, and then studied logic at the Lyceum.

On coming home at the vacation, his uncle said to him, 'Where hast thou been all this time? thou must go tomorrow to Dillingen to the University there; make haste and fetch thy testimonials from the ex-Jesuits.'

When Martin applied for these testimonials, they were refused him, particularly on his saying that it was his uncle's will that he should prosecute his studies at Dillingen. 'For,' said they, 'Dillingen is a dangerous and improper place for young people, (because Sailer, Zimmer, Weber, and other professors and teachers were stationed there, who were a thorn in the eyes of the ex-Jesuits,) he might there,' added they, 'lose his religion;' but if he would remain with them, they would procure him the best situation in Augsburg, (that of private tutor, where he

would have been wholly provided for, and where he might have continued his studies free of expense,) in which case he need not care about receiving assistance from his uncle. When Martin came home with this answer to his uncle, who was no friend to the Jesuits, he was very angry, and said, 'Go to them once more, and tell them they must give thee thy testimonials; for if they refuse, I shall know how to compel them to do so.' The ex-Jesuits then gave him the most favourable testimonials.

Early the next morning, Martin was sent off with his testimonials to the University of St. Jerome in Dillingen. He left Augsburg reluctantly, and with tears, because the ex-Jesuits had told him, he would imbibe evil principles, and be seduced by the teachers and students there.

Martin now devoted himself, in Dillingen, to the study of physics and metaphysics, and was the first Master of Arts, who was immediately promised to be appointed *Alumnus Pontificus*, (priest's assistant,) without examination, but this promise was not fulfilled. He was obliged to undergo an examination as well as all the rest, and was then accepted as assistant, which enabled him to study divinity gratuitously.

On returning to his uncle at Augsburg, during the vacation, the latter commended him for the first time, and said, 'This year thou hast given me great satisfaction. The director of the seminary has already written to me, stating how well thou hast conducted thyself.'

Martin, in his capacity of priest's assistant, studied divinity, pastoral duties, morals, the canon law, church history, &c., for the space of four years at Dillingen.

In the beginning of the first year, he received the four minor orders; and in the second year, at Easter, was made sub-deacon, but fell ill, and the fever did not leave him until a week before Whitsuntide. During this illness, he was not permitted to study, nor even to repeat the customary prayers. But as his uncle was desirous he should

be ordained priest the autumn following, and officiate for the first time, he observed the four days' spiritual exercises, and then removed, with the other candidates, to Augsburg, for deacon's orders, which he obtained, although both he and his uncle trembled, in consequence of his having been unable to study from Easter to Whitsuntide. On asking him, during dinner, whether he would like to be ordained? He answered, 'Why not?' On which his uncle said, 'Thou hast passed thy examination in a very satisfactory manner.'

The autumn following, he was ordained priest. On the occasion of his officiating for the first time, the director of the seminary preached, and his old uncle had the pleasure of assisting him at the altar.

At his first celebration of the mass, there were five hundred communicants, and more than thirty-five of the clergy. All this was done in honour of the uncle, and not of Martin. The old septuagenarian was so pleased, that he gave a three days shooting-match, during which he lodged at an inn, the landlord of which was one of his relatives.

Martin was now sent back for two years longer, to the university of Dillingen, to complete his studies, and, finally, for seven weeks, to the general seminary at Pfaffenhauseu.

From thence he was appointed curate in Unterthingau, a large market-town in the province of Lower Kempten.

The narrative, thus far, was taken from his own lips. But here his tongue was silent; and his friend was obliged to lay his pen aside. Thanks be to God, however, he proceeded just far enough; for he himself had long before prepared what follows, which was easily collected from the letters and papers he left behind him. But before we proceed to the complete account of his inward experience and his outward life, labours, and sufferings, written by himself, we will first of all complete this short sketch, in

order, by this means, to afford the reader a general idea of the whole.

His residence in Unterthingau was not of long duration ; it produced, however, salutary impressions, which vitally manifested themselves thirty years after.

He was soon made canon of Grünenbach, in the province of Kempten, where his labours were very useful and popular. This excited the petty jealousy of his colleagues, who caused his expulsion for the first time, and his dismissal from office.

On leaving that place, a superior light shone around him, and though rejected of men, he was accepted and comforted by the Lord. He first went to Seeg, and resided awhile with Feneberg, then returned to the province he had left, being recalled by the prince, and placed in his patronage. At Wiggensbach, he began to testify and preach, in good earnest, repentance and faith in Christ, —CHRIST FOR US AND IN US: so that an extensive awakening took place throughout the whole province, and in the neighbouring districts, and many, both of the clergy and laity attained to a vital and blissful knowledge of Christ their Saviour.

But he was not permitted to remain anywhere above two years. Before, or immediately after that space of time had elapsed, he was always either amicably called away or forcibly expelled from every place to which he had been appointed. This was the case during the whole course of his life, with the exception of Gallneukirchen, where he remained ten years, and six years in Sayn, when death, his last enemy, would suffer him to stay no longer.

In the beginning of the year 1797, the fire of persecution broke out against him in Wiggensbach on every side. He was compelled to flee, in order to escape from the rage of his adversaries, and took refuge with Feneberg, the vicar of Seeg, who received the persecuted preacher as an angel of God.

He was not permitted to remain above a month at Seeg ; for he was surprised by a visit from a commissary of the episcopal court at Augsburg, and cited to appear before the Inquisition there, after all his letters, papers, and books had been forcibly taken away from him.

He appeared, and was detained prisoner in the house of correction for eight months together, during which he was subject to continual examinations upon every scrap of paper on which a single word had been written, either by himself or by others.

On the 2d of September, 1797, sentence was pronounced upon him, condemning him to a year's imprisonment in the same place, and to go over his theological studies again. He entreated that his sentence might be lightened, by the permission to remain as prisoner within the city walls, which was granted him.

After the lapse of four months, his judges, whom he frequently visited, and who now became better acquainted with him by private intercourse, were more leniently disposed, and set him at liberty before the expiration of his sentence.

He was again appointed curate in Langeneifnach, and commended to the vicar's watchful oversight.

A letter which he wrote to the persecuted believers, was intercepted, and by this means the fire was rekindled. After being curate only eight weeks, he was again cited before the inquisitorial court.

But as he felt no desire to run into the fire again, believing that he had nothing good but only evil to expect, he took the advice of his friends, and fled—being persecuted in one town—into another ; and because he was safe nowhere, he removed from city to city, and from one country to another, during which he effected much and suffered still more ; but also experienced much kindness and friendship.

Wearied at length of his wanderings and this insecure

manner of life, and sought for every where by his judges, he voluntarily appeared before them on the 9th of Dec. 1798, was again examined, and kept till the 29th of April, 1799, a prisoner within the city walls.

But during all these persecutions and inquisitorial proceedings, he found opportunity by means of his friends, and even of his jailor, who was converted by him, to receive and write letters in all directions, and was even visited by many during the period of his arrest. In this manner though he was bound, yet the word of God was not bound; but in this very season of persecution, more were awakened by him than before, and much was effected for the kingdom of God!

But as no prospect was left him of further public usefulness, and as his judges themselves were weary of the matter, they advised him, as the Gergesenes did Christ, to depart out of their coasts—that is, to seek a reception in some other bishoprick. He sought and found it at Lintz in Austria.

He therefore left Augsburg on the 29th of April, 1799, and proceeded in a vessel down the Lech and the Danube to Austria.

Boos met with a joyful reception at Lintz, and felt revived at the prospect of being at length permitted, after so many sufferings, to rest in peace and quietness. He continued to labour effectually, though quietly, in various places, where he was appointed by the bishop—at Leonding and Waldneukirchen, from whence Bertgen, a friend of the bishop's, took him with him to his great living, called Peyerbach, where a blessing accompanied his labours.

He was afterwards promoted to the vicarage of Pöstlinberg, near Lintz, and finally, in 1806, to Gallneukirchen, one of the best livings in the diocese, by the testimonials which Bertgen furnished the bishop on his behalf.

The worthy bishop Gall died in the year 1807; he was

Boos's chief support, and possessed the most minute acquaintance with his spirit and Christian sentiments.

He continued to labour in peaceful usefulness and unassailed, because no particularly striking awakenings took place, until the year 1810. But on the 8th of September, in that year, at a morning sermon which he preached, the fire of the good and evil spirit broke out on both sides.

The parish was large and populous, containing from four to five thousand souls, who all sided with him, and heard and loved him with enthusiasm. But two weavers, spurred on by a clergyman, who envied the stranger his rich bishopric, and would rather have had the dainty morsel himself, now began to accuse Boos; they sought and soon found partizans, who however were never numerous, but amounted in the beginning only to ten or twelve, and in the end only to thirty at the most. These people complained of his doctrine, which they did not understand, and easily found ears that willingly listened to complaints against the highly-valued and favoured stranger. Hohenwarth, who was at that time bishop, a good but weak man, knew not how to act in the matter. In short, Boos fell again into the hands of the Inquisition, which however, terminated favourably for him, as long as Bertgen, his friend and patron, lived, who had now obtained further preferment, and was afterwards made councillor of state.

But when Bertgen died, his last support was gone; excepting him who dwells in heaven, who never fails, though every stay besides gives way. No one else knew him so thoroughly; no one was willing to take his part so powerfully; the majority grudged him the wealthy living, the approbation, the universal and unlimited confidence of the people, and the blessing which accompanied and the effects produced by his labours.

His rival and, subsequently, his successor in the parish of Gallneukirchen, who used every effort to overthrow him,

was to appearance, his friend, but at the same time, his continual accuser, in order to attain his object, in which he at length succeeded.

The supreme court at Vienna, to which the accusation was referred, saw through the artifice, and pronounced him innocent; and the Emperor Francis himself testified that Boos was no heretic nor dangerous character. On this, he was left quiet for a few years, during which he laboured as before.

But his enemies could not remain tranquil, and renewed their accusations. On the 24th of July, 1815, Boos was again cited before the consistory at Lintz, examined, and suffered to go home no more to his parish, but imprisoned in the convent of the Carmelites at Lintz, at first only slightly, so that he could go about in the convent, but on the 16th of February 1816, he was confined to a cell, where he was locked in, and no longer permitted to go out to take the air.

The whole of his correspondence and his papers were taken away from him, at the commencement, and respecting these he was obliged repeatedly to defend himself; but because his inquisitors did not read them with the heart with which they were written—it was a severe trial to him.

Charges of a still more grievous nature were now brought against him before the supreme court at Vienna, and before the emperor himself, as though he had been guilty of heinous political offences, and of being a promoter of secret associations.

But the supreme court again decided against the complainants, and by an imperial mandate of the 24th of April, 1816, pronounced him free from that crime, as well as from heresy and fanaticism—sought to deliver him from the hands of his enemies, and afford him the opportunity of an impartial examination by referring the affair to the Archbishop of Vienna, and thus assist him in procuring a com-

plete release. But in case he should prefer leaving the country, he had the emperor's permission to do so.

Boos chose the latter, and leaving Austria, returned, towards the end of May, from Lintz, to Bavaria his native country.

On the first of June, he arrived at Munich, and soon met with a friendly reception in the mansion of a wealthy friend in the country. But that he might not be idle, he instructed the children, and waited meanwhile, until some appropriate situation should be found for him.

But even here he was not left in peace. Some of his old enemies were still living, whose numbers had been strengthened by new ones. They did not cease secretly to denounce the hated man to the government, as a dangerous character, and directly urge his expulsion from his native land.

On the 18th of December, 1816, he was called before the royal provincial court at D. and ordered, in the king's name, to quit the country within twenty-four hours, without any reason being assigned him. Afterwards, when the matter was again accommodated, he learned that three consistories had accused him to the government as being at the head of a pernicious mysticism. He was, however, permitted to remain in the country as a favour, and out of respect for a person of rank, who interceded for him.

In April 1817, a severe illness brought him to the gates of death, in which, however, he experienced in his heart such a certainty of his salvation, through a living faith in Christ, and such a willingness to die, that he wished he might frequently fall into such attacks, in which his faith was so reanimated.

Boos afterwards received an appointment from the Prussian government, as professor and teacher of religion in

the seminary at Düsseldorf. On the 12th of October 1817, he commenced his journey thither, and took possession of his dwelling on the 26th of that month.

The unwonted occupation of helping beginners over the first difficulties of the Latin language, became dreadfully painful and irksome to him. During his whole life, he had had to do with the vivifying spirit and the glorious gospel of our salvation, which was his element; but now, in his old age, he was obliged to torment himself with the letter that killeth. That which alone comforted and supported him under it, was that he had daily to give religious instruction to the students in all the six classes, and to preach twice every week.

But as it became at length too tedious for him; and it being evident that he was not fitted for one part of his office, the authorities at Coblenz offered him the country living of Sayn, between Coblenz and Neuwied on the Rhine; he accepted it, and, after spending nearly two years in the seminary at Düsseldorf, he removed from thence to Sayn, in June, 1819. Sayn had been formerly a monastery, but was now in ruins, with the exception of the church and a building—a house which Spangenberg's brother, who had attached himself to this monastery, had built for himself, in order to live and die there. This was now the vicarage, and Boos dwelt in it until his dissolution.

He lived here as in a desert; for, however beautiful the region and the prospect from the lofty hills that encompass his house and the church may be—yet in this mountain ravine it was gloomy enough; since not a ray of sunshine penetrates into it during the greater part of the year.

He found there also a school of probation, and much that was painful to bear; yet in almost all his letters, he speaks in commendation of his kind and tolerant vicar-general, Homer, who not only did not persecute him, but

protected him from external attacks, and treated him with humanity.

Here he preached the gospel also, and, as he writes in one of his letters, with the same life and power as in other places, but he did not experience the same blessing as at other times. In the end, however, it was evident that he had not prayed, suffered, and laboured in vain, in this stony field and ungrateful soil. In the last days of his life, he was permitted to see lovely fruit, and others saw still more. But the most will be seen by that eye, which surveys every land, and looketh into every heart.

For he was visited at Sayn by almost every pious friend who travelled up the Rhine, many of whom were much edified by him, whilst hearing him relate the history of his past life, or whilst opening their hearts to him, and receiving comfort, instruction, and encouragement from him, for the strengthening of their faith.

There was also a pilgrimage to that place and church, to which thousands yearly crowded from far and near, and Boos certainly suffered none of them to depart, without casting a hook into their hearts, by which they might earlier or later be drawn to their compassionate Saviour.

No one was more unwearied and faithful in correspondence than Boos, as long as it was possible for his twice paralyzed hand to write. His last letters are scarcely legible, being written with extreme effort.

However, this last station, compared with the others, seems to have been to him an ordeal, in which he was most severely tried by Him "who sitteth as a refiner, and who shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 3.)

Every thing became a source of vexation and torment to him.

The first was, that he saw no fruits of his labour in his parishioners. He prayed, wrestled, and sighed, as much

or more than he had done elsewhere, where he had reaped such an abundant blessing.

When an individual visited him in the year 1820, he conducted him into his mountain dell, complained to him of his distresses, and said, 'There is scarcely a place in these hills, on which I have not often prostrated myself upon my face, weeping and entreating that the Lord would again graciously enable me to open my mouth joyfully, and preach his word with his blessing, to the awakening of many, but I obtain no hearing.' At length it was given him to do so, but without seeing much fruit from it; this however did not satisfy him, but abased and humbled him deeply. He could not regard the unfruitful soil of his church without weeping and heartfelt sorrow. But the Lord doubtless did more through his instrumentality in this place than elsewhere, though he kept it concealed from him: he intended its operation to be secret.

Another circumstance, which drew many and great sufferings upon him, even from his friends, was his abjuration of an unscriptural mysticism, on which account he endured such severe reproach, that he was compelled to enter upon a long and manifold justification. With reference to this, he once wrote to a certain individual, as follows:— 'If God and my own conscience had not testified for me, your reproaches would soon have driven old Peter out of the gate weeping, or even like Judas, to the fatal tree.'

But his chief sufferings were caused by his last painful illness, in which not only his body, but even his spirit also was so oppressed, bound, and straitened, that it was with difficulty he could derive consolation from that faith, which had been his only comfort, or, as he expressed it, constrain himself to believe. But still he always regained it. The Lord always helped him, either immediately, through prayer, or by a friend who visited him, or else by a letter from the hand of a friend, that consoled

him, or by a book that encouraged him. The light must still rise again upon the righteous, and joy upon those that are upright in heart.

He could, in the end, say with Paul, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (2 Tim. iv. 7, 8.)

He finished his earthly course on the 29th of August, 1825, in the sixty-third year of his age.

This chronological outline of his life shall now be filled up chiefly from more particular and detailed accounts, extracted from his own letters and papers. His life, labours, and sufferings divide themselves into three parts: 1. in Kempten and Augsburg; 2. in Austria; and, 3. in the neighbourhood of the Rhine.

CHAPTER II.

BOOS'S NARRATIVE OF THE AWAKENING AND PERSECUTION
WHICH TOOK PLACE IN THE PROVINCE OF KEMPTEN AND
AT AUGSBURG.

From 1790 to 1799.

IN the neighbourhood of the Iller in the province of Kempten, and of the Wertach in Algau, there were a few individuals, who through the grace of repentance, had become *poor in spirit*—that is, they began to know themselves, and to feel the extent of their inward depravity and wretchedness. Some of them were so amazed, grieved, and perplexed at their inward corruption, that they were continually on the borders of despondency, despair, and even of suicide itself.

They all exercised and wearied themselves greatly for years together in their own ways and works; they were extremely quiet and devout: and made every possible attempt in the customary external usages of the church, to get rid of the burning feeling of sin, and to obtain rest for their souls. They were regarded by the world as over-scrupulous, righteous overmuch, &c.,—as people who could never confess enough, nor pray enough, and who carried their piety to an extreme. For they really added confession to confession, and were unable to confess sufficiently so as to pacify their

consciences; they undertook pilgrimages, inscribed themselves in every order and fraternity, (in order to participate in all the absolutions and merits of others,) imposed upon themselves all kinds of burdens and penances, (in order to expiate their sins and transgressions,) and whenever they heard of a confessor that was more strict and zealous than others, they hastened to him, however far they might have to go. By these means they incessantly sought, with ardent desire, the rest of their burdened souls, but could nowhere find either rest or peace. They would gladly have hit upon some better plan, but for a long time found no one that pointed them directly to Jesus, or told them that grace and freedom from sin were to be found in a living faith in Him. They laboured and wearied themselves in a variety of ways to destroy the sting of sin, but it died not. They lived, indeed, more morally than others, but it was, at the best, but as water that cleanses the outside—a garment of nature and self-righteousness, which the power of sin and Satan always rent again. Their sins returned upon them like mountains, and their life was a life of sorrow. They sat in John's prison of penitence and tears, and would probably never have gone out to Jesus, because they believed they must make themselves righteous and holy, before they dared come to him.

For notwithstanding all their endeavours, they always overlooked Christ and his meritorious sufferings and labours, and would not accept from God the forgiveness of sins through his blood, as a free gift and grace, (Ephes. ii. 8, 9.) but sought, as it were, by their own efforts, to force it from God by confessions, penances, and pilgrimages, and thus redeem themselves by their own strength, and hence their life of piety continued to be merely a life of weariness and sorrow. They remained shut up under the law, and stood half desperate on the sand-hill of their self-made sanctity.

Thus, with all their efforts, and with all their blamelessness as to the law, they neither became new creatures, nor

obtained deliverance from sin, and peace of conscience; they were never really joyful, or free, or happy. They had always a slavish fear of death, hell, and the devil; had a thousand scruples and anxieties, and always found themselves at the end of the 7th chapter to the Romans, ejaculating with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" but were never able, with Paul, to comfort themselves and give thanks for the grace and redemption in Christ. They could ask, like him; but were unable to reply, "I thank God through Jesus Christ," because they were deficient of light and knowledge.

Whilst they were thus standing wearied in their own ways, and directing their weeping eyes to heaven, in their embarrassment at their own inability to help themselves—they began, by God's grace, all at once to perceive, so as they had never done before, that by their own striving and efforts, they could not possibly be saved and justified in the sight of God—that even our best works, performed from selfish motives, out of Christ, neither are, nor produce the new creature which can alone stand before God.

For in 1795 and 1796, these weary and heavy-laden souls obtained a very clear and vivid insight into the mystery of CHRIST FOR US AND IN US; they saw that Jesus, by his painful life, sufferings, and death, had long ago merited for us a perfect righteousness and redemption from all sin, and that nothing now remains for us, but to lay hold of it by faith, and receive out of the prepared fulness in Christ, grace for grace, his Holy Spirit, himself, his wisdom, righteousness, sanctification, and redemption, and all that is in him. They saw that it was he who could make them wise with his wisdom, just with his righteousness, holy with his holiness, and blessed and glorious with his blessedness, and that, not by a mere imputation and heartless credence in an imaginary manner, but by a real inward change of mind, heart, and conversation.

They received particular light upon the following pas-

sages of scripture:—"Christ is made unto us of God, wisdom, righteousness, sanctification, and redemption." (1 Cor. i. 30.) "All have sinned and come short of the glory of God." "By the deeds of the law shall no flesh living be justified." (Rom. iii. 20.) "We are saved by grace, not of works." "By him we have redemption through his blood, even the forgiveness of sins." "A man is justified by faith, without the works of the law." (Rom. x. 2-4. Ephes. ii. 8, 9. Gal. ii. 15-21. 2 Cor. v. 19-21. But particularly 1 Tim. i. 15, 16. Titus iii. 5, 6, and many other like passages, of which the Bible is full.

From these passages, they now saw, that salvation and the forgiveness of sins, together with the righteousness which availeth before God, by faith in Christ, was granted them gratuitously and of free grace, and that they had hitherto valued their own efforts too much, and Jesus and his work of suffering too little, and had not therefore built upon the true foundation and corner-stone.

By this faith, they thought of nothing so little as the making void the law, or the commandments of God, and the ordinances of the church; but what they had previously done or omitted from mere mercenary motives, or a servile fear of punishment, they wished now, as the favoured children of God, joyfully to do or leave undone, in and with Christ, from a principle of love and gratitude. I say *in and with Christ*: for they perceived at the same time, that Christ and his Spirit were willing to dwell in them, and walk in them, and fulfil in them all the will of God, as also to sanctify them, and through sanctification, to perfect them. The following passages of scripture were applied to them in a very clear, vivifying, and especial manner.

"He that loveth me, keepeth my words, and my Father will love him, and we will come and make our abode with him." (John xiv. 23.)

"I will give you another Comforter, who shall be in you and dwell with you." (John xiv. 16, 17.)

"If ye abide in me, I also will abide in you. I am the vine, ye are the branches; without me, or out of me ye can do nothing." (John xv.)

"In that day ye shall know that I am in the Father, and ye in me, and I in you." (John xiv. 20.)

"Know you not that ye are the temple of God, the temple of the Holy Spirit, that dwelleth in you? therefore glorify God in your body and your spirit." (1 Cor. vi. 16, 19, 20.)

"Prove your ownelves, whether ye be in the faith, whether Christ be in you, &c." (2 Cor. xiii. 5.)

"I live, yet not I, but Christ liveth in me." (Gal. ii. 20.)

"Sanctify Christ in your hearts," (1 Peter iii. 15,) with many others. (Rev. iii. 20; Ephes. iii. 13, 17; Gal. iv. 19; 1 John iv. 4; v. 12.)

In accordance with these and other texts of scripture, they now believed two very heart-cheering things. First, that CHRIST FOR US, suffering and dying on the cross, is that righteousness and redemption from sin, which avails before God. Secondly, that CHRIST DWELLING IN US, and fulfilling with us the will of the Father, is our sanctification.

Now these were extremely happy tidings for these anxious, half-desperate, and terrified souls, that had been so long shut up under the law.

It was long indeed before they would lay hold of them; they thought it would be presumptuous to take so much at once, and so much for nought. They still sought to render themselves more worthy and acceptable to God, and not approach him, just as they were, with all their infirmities and diseases. At length, however, they ventured; (a bold one went before, and that was Boos himself,) offered up to the Father, the blood of his Son, as the propitiation for their sins; (though certainly with fear and trembling) apprehended Jesus, and with him the forgiveness of their sins; received grace upon grace; and brought him nothing in return, but their sins and their nothingness.

They did this, however, trusting not to their own, but to the merits of Jesus. For they firmly believed, as though they had ocular demonstration of it, that God, for the sake of Jesu's blood and death, had forgiven them their sins, and that Christ was also made of the Father to them "wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.)

And as a proof that they had made no mistake nor believed in vain, and that God was well pleased with this faith, they were immediately baptized with the Holy Sprit, and felt within them a peace, which, according to Paul, surpasseth knowledge. The burning feeling of sin had vanished like a cloud, and like a mist before the sun. The Holy Ghost witnessed with their spirits, that they were the children of God. He made them free from the dominion of sin, the devil, and hell, and from the fear of death and judgment; whilst their former scruples, apprehensions, and doubts disappeared. They felt themselves delivered. The most desponding amongst them, who previously were almost in despair on account of their sins, and were never able to obtain peace of mind, however much they confessed, fasted, prayed, and repented, were now the most blessed, joyful, and the strongest amongst them. They all now found themselves at the eighth chapter to the Romans, and said, with Paul, "The law of the Spirit that quickeneth, hath made me free from the law of sin and death," (Rom. viii. 2,) with such a heartfelt confidence and boldness, as must necessarily have caused wonder and astonishment.

Some of them were now neither willing nor able to retain the joy and blessedness which they found in the mystery of living faith in CHRIST FOR US AND IN US, merely for themselves; they would gladly have imparted and seen the whole world in possession of it. Hence they began, with the best intention, and as they affirmed, being moved by the Holy Spirit, to publish these glad tidings

of salvation to others also—to priests as well as to laymen—in a variety of ways. Providence frequently conducted others to them in a very wonderful manner. For in those districts, many were divinely awakened even during the night, and greatly troubled on account of their sins, so that they cried unto God, with tears, beseeching him to make known to them what they ought to do; and some of them heard in prayer a voice, or received direction by some singular providence, the thought being suggested to their hearts to go to this place or that, when this or that individual would tell them what they should do. (“Send now to Joppa, to one Simon a tanner.” Acts x. 5.) And in the pressure of the distressing feeling of their sinfulness, they often ran, during the night, to the house where there was an awakened and divinely enlightened individual, hastening in, and inquiring on their knees, “What must I do to be saved? my sins weigh me down to the very ground!”

The believing and awakened then immediately replied to these inquirers, what Paul said to the jailor, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.” That is, they preached to them repentance and faith in Jesus; related to them, in a simple manner, how they had first found the forgiveness of their sins, and rest for their troubled souls, by believing in Jesus, and told them to believe and do in like manner.

Now he that could believe, on their testimony, that he was utterly worthless and unprofitable—that he was a sinner and had nothing of his own that could avail him, but that God, for the sake of Jesu’s blood and death, would nevertheless pardon him, and that Jesus himself would enter into his heart, clothe him with his righteousness, and dwell and walk in him—he, I say, that could thus believe that Jesus would act towards him in the manner which these enlightened witnesses of the truth described, was immediately rendered happy and peaceful by his

faith, became full of light, life, joy, and peace in the Holy Ghost, the distress and condemnation which he felt in his heart because of sin, ceased, and instead of it, the Holy Spirit witnessed within him, that he was a child of God, and that power was given him to overcome sin, death, and the devil. The majority of those that came in this manner, exulted for joy, and loudly praised God, singing with Mary a new song, and saying, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour," because he hath manifested such mercy towards me.

After such inward experience as this, they all went to a priest, confessed their sins, and received both ministerial and ecclesiastical absolution, in order, as Christ says, to fulfil all righteousness, and to receive also from the priest, the testimony that the leprosy of sin had departed. From this time likewise they took great delight in, and had a great desire for the frequent reception of the sacrament, as well as for converse with God, and good and pious men. Those that had formerly been given to drunkenness, gaming, lust, covetousness, anger, hatred, malice, or any other vice, practised it no longer, and exhibited at once, a completely new mind and conduct, both inwardly and outwardly, so that every one saw and observed, that a change of the whole man had taken place within them, and that they had overcome the world, sin, death, and the devil.

This was the case both with clergy and laity, and not only with such as had previously only a dead, inactive, and unloving faith, but also in those who had regarded Jesus as a deceiver, the apostles as deceived, the whole gospel and word of God as a fable, and were therefore in the highest degree unbelieving, or what are called 'Rationalists' in the present day. Even such characters attained, by these means, to a living faith.

These manifest conversions and awakenings rendered those that were formerly apprehensive and timid, more and more bold and courageous in publishing the gospel in their

private circles. They could not be silent, and were constrained to testify before every one, that all men are sinners, but that Jesus is their Redeemer and Saviour; that he and his Holy Spirit were willing to come to them, and bring power and love into their hearts, in order that they might in future do the will of God with pleasure and delight; that they ought only first of all to believe that all was not right with them; only long and weep for Jesus, and he would then come to them, be born in them, and be formed in those who desire him and receive him; this they would really experience in their hearts, and in their whole being.

Often, however, they addressed themselves to the wrong individuals—that is, to such as loved darkness, themselves, and their own righteousness or the world, more than the light, and Jesus and his righteousness. To these, therefore, their preaching, and the doctrine of the cross, and the love of Christ, was a stumbling-block and foolishness, (1 Cor. i. 23.) They either could not or would not believe what was told them of this Jesus: on the contrary, they felt highly offended at being thus spoken to, and found foolishness, sin, offence, and heresy, in this preaching of Jesus; hence they raised an outcry, and exclaimed against these preachers of faith and repentance, as fools, fanatics, or heretics; they blasphemed the Holy Ghost and his work in every street and pulpit, and persecuted the members of Christ, under the pretence of doing a good work, and of rooting out the tares. They charged them with vicious practices and errors, which had never entered into their thoughts; as, for instance, that they intended to bring up another baptism and other doctrines; that they wished to do away with confession and other things; that they held devilish meetings; that they seduced, bewitched, and enchanted the people, &c. (Every absurdity and abomination of this kind was spread abroad as real fact.) The people were thus stirred up against them, and every

one now believed he was doing God a great service, by calumniating and persecuting these individuals to the uttermost. They assailed them not merely with their tongues, but with blows also, and threw stones and dirt at them in the open streets ; all the ridicule that could be thought of was heaped upon them ; whole crowds met together, and drove them out of their villages ; they were taken prisoners, with loaded fire-arms, like highwaymen ; they were dragged, bound, before civil and ecclesiastical tribunals, under the pretext of having caused disturbances, and brought up new and heretical doctrines. Some were driven from their father's house, their homes, and their native land, and were often repelled even by their parents, brethren, and sisters. Others fled of themselves, because they could no longer endure the ill treatment ; or from the apprehension lest their faith might suffer shipwreck ; and in order to escape the danger ; because every effort was made to confuse them, and to deprive them of it. Thus it happened that the most hidden and quiet in the land, became the object of universal conversation, ridicule, and hatred.

The uproar, the tumult, and the falsehoods invented against them, made their way into the public journals, and came before the bishops. The latter and the magistracy, without knowing what was the matter, seized those who were denounced as the ringleaders and deceivers of the little flock of awakened individuals, sent them to prison, and brought them before their tribunals. At first there were but two of them, but afterwards six. The first two were seized by the bishops, together with their writings, books, and correspondence, suspended from office, and placed in confinement, merely in consequence of the reports that were spread.

The bishops now appointed a regular inquisition. But the inquisitors were already of the false opinion, previous to the examination, that this little flock intended to set aside their rightful bishop, and to have another that would

take their part. They therefore examined and inspected, with strict and partial eyes, every minutia of the representatives of these people whom they had arrested; but they could find nothing in their public ministrations and the doctrines they taught; nor even in their confidential and friendly letters and private papers, were they able to find that at least, which was publicly proclaimed in every street and pulpit against them. They saw also that, far from endeavouring to maintain error or heresy, they sought only to promote the ancient Catholic faith, and to introduce it into the life and conduct, and that they were ready to let themselves be better instructed in every thing in which they might possibly have erred.

During the time when the inquisition was being held, which lasted half a year with Bach at Constance, and almost a year at Augsburg with Boos, the uproar and accusations from without were still continued. The people and the bigots cried out, 'Crucify him! if you let this man go, you are not the friends either of the Emperor or the church!' The inquisitors, who had however found nothing that deserved death or crucifixion, and were therefore already disposed to declare the accused guiltless, and set them at liberty, felt themselves not a little embarrassed on this account, (even as Pilate with Christ); for the accusers were people of rank—princes, abbots, prelates, and deans. One bishop waited to see what the other would do with his prisoner—the bishop of Augsburg for the bishop of Constance, and the latter waited for the decision of the former. Neither of them would be the first to pronounce judgment.

At length the bishop of Constance could wait no longer; he gave judgment previous to the bishop of Augsburg, pronounced his prisoner (Bach) free and guiltless of the charges brought against him, caused him to be publicly and solemnly reinstated in his former living and immunities by the dean of his chapter, and gave him the best

possible testimony.¹ But as no one knew who would pay the costs, he was condemned, in the event of obtaining a better living, to bear all the expenses, which amounted to six hundred florins. In other respects, he was dismissed in the most friendly manner, highly recommended to every one, and restored to his benefice. (Thus did the bishop of Constance act towards Bach.)

But his accusers and calumniators were extremely dissatisfied with this procedure of the bishop's; they therefore vilified both the bishop and his advisers. The bishop of Augsburg saw and heard all this, and wishing to please the public by his verdict, he was very dilatory in settling the affair, and continually delayed pronouncing sentence. At length, on the 2d of September, 1797, sentence was pronounced upon his prisoner, (Boos) in which it was stated, that in the officially instituted inquisition, in the matter of the curate and canon Boos, concerning irreligious doctrines, it had been elicited by ecclesiastical examination and the accused's own admission, that the latter had disseminated fanatical doctrines, as well as that in his correspondence, which had been seized in Seeg, by virtue of a specially appointed commission, and in little treatises or tracts composed or compiled by him, he had inserted maxims and erroneous doctrines, which had long ago been rejected and condemned by the council of Trent.

Boos, therefore, as a deserved punishment for disseminating fanaticism, for his offensive correspondence, and forbidden books, and erroneous doctrines, in virtue of the decision of his electoral highness, Bishop Clement Wenceslaus, was suspended for a year and a day from all his ministerial functions, and condemned to be imprisoned in the house of correction at Goggingen (where none but

¹ He was termed, 'Virum insontem Domini vocatum, inculpatis moribus, ceteroquin præditum virtutis et perfectionis christianæ sectandæ studio abreptum,' &c. And it was added, 'A fide haud aberasse, nulla formali hæeresi mentem coinquinasse, morigerum et obedientem ecclesiæ catholicæ filium,' &c.

clerical fools, madmen, and criminals were confined) with the injunction, during that period, to retrieve with all possible effort, his neglected theological studies, and to repeat them once and again every week, with an ecclesiastic appointed for that purpose, as also with all expedition to make a public profession of his faith, and abjure his obnoxious propositions, and afterwards to present himself before the Bishop for absolution from the censure.¹

Boos submitted to this sentence, and rejoiced in having to suffer some reproach for Jesu's sake. He would gladly decrease, if Jesus only increased, and his kingdom came, and his will were done: he said, however, in full court, that the propositions laid before him, such as were then read,—were not *his*, that he had taught them neither publicly nor privately, and therefore he could not abjure them as his. On which the senior councillor gave him for answer, that he might at least abjure them as they lay there; which he accordingly did.

The accused then entreated the court, whilst it was still sitting, that since he had already spent above eight months in the clerical house of correction at Goggingen, he might be permitted to hire a private habitation in Augsburg for the remainder of the time. They all immediately nodded assent, and granted him his request.

Boos occupied therefore immediately a dwelling in Augsburg, and lived there entirely alone, had his food brought him ready cooked, made his own bed and fire, and swept his rooms himself, and because the Inquisitor left him at liberty to choose whom he pleased for the recapitulation of his theological studies, he selected father Ulrich, the senior of the Capuchins. Him he occasionally visited, and conversed with him more upon true Christianity than speculative dogmas; and because the latter regarded all that had befallen Boos, as from God—they spent many a pleasant hour together.

¹ 'Majori penitentiario ad cautelam pro absolutione a censuris,' &c.

During Boos's residence in Augsburg, he frequently visited his judges, and related to them, in a friendly and social manner, his whole history anew. By this, their sentiments were so changed, that they frequently confessed to him, that they now thought very differently and better of the whole affair; they even urged him to petition his electoral highness for his discharge, which would certainly be given him, because the whole of the inquisitorial commission would vote for it; since they now saw that he was more fitted for the pastoral office than many. And they were so much in earnest in the matter, that one of them, who had previously been his greatest and most violent opponent, even wrote himself the petition for his release, which he presented before a quarter of a year had elapsed. All of them immediately spoke in favor of his discharge from punishment, furnished him with a perpetual permission to labour for the cure of souls, sent him to a clergyman at Langeneisnach, six leagues from Augsburg, and permitted him to exercise the pastoral office as before.

Now as this did not remain concealed, either from the friends or foes of the accused—the former began to rejoice, but the latter to rage and blaspheme. They again watched every step of the liberated preachers and their followers, and finding that the persecuted people did not hate each other, but still stood on friendly terms and in correspondence with each other—they accused them, together with their judges and releasers, before both the bishops, and desired that the liberated ecclesiastics should be for ever removed from the pastoral office, and incarcerated. And they really succeeded so far, that the bishops again suspended Bach and Boos, and cited them before a new inquisition. They were examined and re-examined. The accused, weary of these endless and painful examinations, saw that they could no longer continue with usefulness in these dioceses, and requested their bishops to give them

a discharge from their bishopricks, which they also received.

They then emigrated, three of them removing eastwards (into Austria) where they continue their pastoral labours unmolested unto this day. One of them (Boos) was permitted to retain a little benefice—that is, the enjoyment of it, in his former bishopric; but they soon wrote and told him that he must either occupy it or resign. He chose the latter, and requested his dismissal, which was granted him, expressed in the following terms:—‘We hereby attest, that our worthy and well-beloved brother in Christ has laudably discharged the pastoral functions in several parishes appertaining to our diocese, and is free from all ecclesiastical censure (to the best of our knowledge;) we therefore commend him to the favour and kindness of all to whom this may come,’ &c.¹

This general account of his first persecution, shall now be given in a more complete and detailed form. We therefore retrace our steps, and contemplate him, living, labouring, and suffering—as preacher in Kempten—in the Inquisition at Augsburg—in his flight, and during the second Inquisition at Augsburg until his emigration.

The first question which naturally occurs to the reader is this:—How was Boos himself first awakened to a life of faith?

To this he replies in several of his letters to his friends. On the 17th December, 1811, he wrote thus to one of them:

‘You speak of me as suffering a protracted martyrdom. You are in the right; it is the case. My sins, for which I was long ignorant of any other Saviour but myself, mar-

¹ ‘Attestamur honorabilem ac dilectum in Christo presbyterum in diversis nostrae diocesis parochiis curam animarum cum laude perfunctum, nullaue censura ecclesiastica (quantum nobis constat) innodatum esse, quem propterea omnium et singulorum ad quos pervenerit, favoribus et gratiis commendamus,’ &c.

tyred me in my youth. Later on, when I had found, by faith, a Saviour for my sins and for my inward state, I was martyred by the consistories and the judaizing people, (plebs judaizantium) who sought by threats, controversias and banishment to scare me from my faith and my Redeemer; and this tragedy is continued even to this day. To this must be added the fiery darts of the devil, and my own evil, presumptuous, desponding, terrified, and despairing heart. It is a wonder that I am still alive; I feel myself dreadfully old, although I am not more than fifty years of age. I gave myself an immense deal of trouble (I speak as a fool) to lead a truly pious life; for instance, I lay for years together, even in the winter season, upon the cold ground, though my bed stood near me; I scourged myself unto blood, and mortified my body with a shirt of hair; I suffered hunger, and gave my bread to the poor; I spent every leisure hour in the church and cemetery, I confessed and communicated almost every week. In short I was so pious, that the ex-Jesuits and students in Augsburg unanimously elected me to be the prefect of the congregation; I sought by force (ex bonis operibus, et ex bonis moribus meis) to live upon my good works and good conduct (not by faith.) But what kind of a life was it? The prefect, with all his sanctity, fell ever deeper into self-seeking, was always anxious, melancholy, and desponding. Though regarded almost as a saint, yet he was continually crying in his heart. 'Infelix ego homo! quis me liberabit?' (O wretched man that I am! who will deliver me?) But no one gave him for answer, The grace of God through Christ. No one administered to the sick man, the potent drug, (Justus ex fide vivit,) "The just shall live by his faith;" and when it was at length administered to me, and I felt better—the whole world, with all its learning and spiritual authority came and sought to make it appear to me, that I had swallowed poison, that I vomited poison, and poisoned everything; that I ought to be hung, drowned,

immured, burnt, banished, &c. I know not a more timid and faint-hearted creature than myself, and yet fearful as I am, I am terrible and hateful to the world; I should be most glad to remain quiet, unknown, and unrenowned, but it is of no avail; there are few, either in the east or the west, that have caused a greater sensation than I. This is pretty nearly my history; when once I am dead, salute the world from me, and tell her, I have no other medicine to give her than this, that "the just shall live by faith;" this has cured me and others; but I cannot help it if she has had no confidence in me or my medicine. The belief that a man can be just and holy of himself, I had tried as long as she, but that I had subsequently found in an old book, that we are justified and saved by grace for Christ's sake, without our meriting it, and that I died in this faith. But if she despises this bridge over the stream, let her wade through the ocean on her own feet, and take care that she is not drowned. This is what you must say to the world, when I am dead.'

It was therefore his will, that the faith, which he preached, and which embraced his whole life, should be openly exhibited to the world, after his decease. Here it is—the world may now do with it as she pleases.

From an earlier letter to a friend, dated 12th Oct. 1804.

'You inquire, who awakened us? A strange question. It was Christ who incited me to believe, and the hand of the Father that drew me to the Son. Hoc firmiter credo et confiteor. This I freely and firmly believe and confess. My history is briefly as follows. I have, from my youth up, known, felt, and mourned over my sin and misery—have wept and prayed, day and night, for years together, for light, peace, power, and deliverance. In 1790, light, rest, peace, joy, power over corruption, a lively insight into the plan of redemption, living faith, hope, love, &c. entered into me. Full of these things, or, so to

peak, electrified myself, I electrified others also; a ray of light that was in me, fell upon you also, from the prison from whence I wrote. I therefore cannot possibly believe, that this is imagination or a devilish delusion. I must believe that God has heard and answered my prayers, tears, sighs, meditations, seeking and knocking, in which I persevered for years together. For we have not a lifeless, wooden, and unsusceptible, but a living God. He answers when we inquire of him; he sends help, when we call upon him in the day of trouble; he gives when we ask, and opens when we knock. Of this I am now a living witness.'

Boos was therefore, according to this letter, pious, devout, moral, and zealous from his youth up. That this was the case is testified by all who knew him in his younger years. He was an example and pattern to the students in every respect.

Nor was he less so as an ecclesiastic. Yet he was still ignorant of the true ground of faith and godliness. The preaching of the cross, or the doctrine of 'Christ for us and in us,' which afterwards constituted his whole life, was still strange to him. It was however early cast into his heart, as a grain of mustard-seed, and as a divine spark by the hand of the Lord, who had chosen and selected him from the womb, to be an instrument in bringing this forgotten and rejected doctrine again to light, and of loudly and openly publishing it in every direction.

But what first induced him to do this? will be still inquisitively inquired by many. A pious and aged invalid, whom he visited in his clerical capacity, was the cause of it. But our readers would certainly all prefer hearing the account from his own lips, or at least from his own pen. On the 3d of December, 1815, he wrote as follows, from his prison at Lintz to a friend:—

'I rejoice that after such a long period of time, and after so many sufferings, you can still believe that it was

Christ who began this work in me, which is so surprising and offensive to the whole world. I believe it myself still, though in bonds; and that it was *his* work, although it has caused us much suffering. It began very innocently.

'In the year 1788 or 1789, on visiting a very humble and pious soul on her sick bed, I said to her, 'You may certainly die very peacefully and happily.' 'Why so?' inquired she. 'Because you have lived so piously and holily,' replied I. The sick woman smiled at what I said, and rejoined, 'Were I to die confiding in my piety, I know to a certainty that I should be damned. But trusting in Jesus, my Saviour, I can die comfortably.'

'These words from the lips of a dying female, who was eminent for the sufferings she had endured, and for her sanctity, first opened my eyes. I perceived *Christ for us*; rejoiced, like Abraham, on seeing his day; preached Christ, whom I had thus become acquainted with, to others, and they rejoiced with me. But alas! this light could not penetrate into all, especially the wise and prudent, the self-holy and self-righteous. (Matt. xi. 25.) These were the causes that there has been no end of persecution and expulsion to this day. But by this I learned, that the kingdom of Christ was a suffering kingdom. For continual and universal experience tells us with Christ, "Ye shall—ye must be hated of every one for my name's sake." (Mark xiii. 13; Matt. x. 22.) "It is through much tribulation, that we must enter into the kingdom of God." (Acts xiv. 22.) Well, if it *must* be thus, thought I, all is right; and I gradually was offended at the cross no more.'

Such is the account given us by this man of God of the commencement of his profound insight into the mystery of the redemption by Jesus Christ. This was the first living stone, which God laid for the edifice of his faith. The Lord made use of a pious individual, who lived retired and unknown to the world, to open his eyes, which the schools and the wisdom of the wise of this world had

been unable to do. He found instruction where he did not seek it. He went to comfort another, without being acquainted with the true consolation, but unexpectedly found what he had not foreboded. He went, in the universally prevailing error, in which the learned and unlearned live, and which they carry to the grave with them, that it is only a pious and virtuous life which can save us, without any reference to Christ and his merits, which, if not directly denied in doctrine, is nevertheless entirely forgotten and set aside in practice and in its application.

Boos subsequently related this event more circumstantially, and added, that the sick woman, after listening to his remark, looked gravely at him, and said to him, in a tone of astonishment, 'What a pretty divine you are!—what a miserable comforter! What would have become of me! How should I be able to stand before the judgment-seat of God, where we must give an account of every idle word! I should certainly be lost, if I built happiness and heaven on myself and my own merits and piety. Who is clean amongst the unclean? who is guiltless in the sight of God? who is righteous, if he were to impute sin? ("If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" Psalm cxxx. 3.) Which of our actions and virtues would be found of full weight, were he to lay them in the balances? No—if Christ had not died for me, if he had not atoned for me and paid my ransom, I should, with all my good works and pious life, have eternally perished. He is my hope, my salvation, and my felicity.'

Boos felt astonished, and not a little ashamed, that he, as a master in Israel, knew not these things; and after having studied so long and so diligently, should be instructed by a simple-hearted sick woman for the first time, in the most important of all subjects, on which the salvation of the whole world depends, and respecting the one thing that is needful, in seasons of distress and at the hour of death. But he was humble enough to use this

humiliation for the benefit of his soul, and not gainsay the truth from being blinded by learned pride. It made a deep impression upon him, which continued during his whole life, and formed the basis of his future faith and conduct.

He therefore did not find the doctrine, for which he was afterwards so persecuted and charged with heresy, out of, but in the church; did not presumptuously fabricate and invent it, but received it by having communication from a believing soul, who lived in the odour of sanctity, and joyfully and blissfully died in it; and afterwards found it himself, by prayer and investigation, in the Bible, in the lives and writings of all the saints and fathers, and even in all the liturgies, symbols, and ordinances of the church itself.

But whence had this sick female this wisdom? How did she come by it? you will ask. God knows, who gave it her at all events, whether mediately or immediately. He that seeketh, findeth. We will exclaim with Jesus, "Father, I thank thee, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight!" (Matt. xi. 25, 26.)

Small, as a grain of mustard-seed was the beginning of the matter, and yet it has grown to a great tree, which extends its branches in every direction.

Boos had, however, much to suffer during his whole life, and even till his decease, on account of it. This faith, like Christ himself, was an object of contradiction, a stone of stumbling, and a rock of offence. The preacher of this faith was continually assailed, from within and without, by men and by devils, during his whole life, and, in the latter years of it, the most powerfully and violently from within. But God strengthened him, so that he overcame. He kept the faith, and expired joyfully and blissfully in this faith, which had been the subject of such manifold assaults.

Unterthingau was the first station where Boos made his appearance in the capacity of curate and preacher of the gospel. Nothing, however, is known of his efforts and experience in this situation, except a few lines from a captain in the Austrian army, who was born in Unterthingau, and, as a boy, received religious instruction from Boos, at the time when the latter was curate there. This individual found him, thirty years after, in Austria, during the period of his persecution and imprisonment, when he showed every possible kindness to the persecuted and imprisoned Boos, and was unable sufficiently to testify his gratitude to him.

This worthy captain wrote to Anna Schlatter,¹ under date the 26th of June, 1816, as follows:—

‘How often has it grieved me and my family, that my first instructor, Martin Boos, who is now so much oppressed, and whose character is formed solely of love, and exists in love, should be compelled to suffer so much! I remember, in my boyish years, which I spent in Unterthingau, my native place, how many tears he wiped away, whilst curate there; how unweariedly he comforted the afflicted on their sick beds, both night and day; with what cordiality he taught, and with what zeal he fulfilled his ministerial functions. I often reflect upon the circumstance of his interring my late father, giving me his last shilling, and encouraging me, at the same time, to be diligent in my studies.’

We have here sufficient evidence of his useful labours, to perceive how admirably he commenced his pastoral duties. He that leaves behind him, from his labours, impressions which exist and manifest themselves in acts of kindness, after the lapse of thirty years, cannot be a bad man, or a worthless labourer in the Lord’s vineyard.

He that gives away his last mite to poor sufferers, that

¹ Of whom more in the sequel.

he may thereby dry their tears, cannot be a hireling or a false prophet.

It was thus that the good captain thought of Boos, when all around him mistook and vilified the persecuted man. And whilst all were vying with each other, in embittering the life of the supposed heretic, the worthy officer, who knew him better, sought to sweeten it, and alleviate its burden. He gave him a soldier to wait upon him in the prison, and did, in other respects, what he could for him; and as he was a man in authority, no one was able or willing to prevent it.

Thus Boos's previous zeal and disinterested charity in Unterthingau, procured him aid and comfort in his subsequent afflictions. Here also the words of scripture are appropriate—"Their works do follow them." The captain could not forget the shilling; for, on every occasion, when Boos protested against his civilities, he repeated, 'You gave me your last shilling.'

Boos did not continue long, at the most but two years, as curate in Unterthingau, being soon called to Kempten, in the capacity of chaplain to the monastery, and from thence was appointed canon in Grunenbach. Being the youngest and last of the canons, he was obliged to preach and perform the pastoral functions like a curate. By his zeal in the pulpit and confessional, he soon obtained the entire confidence of the people. All heard him gladly; all who sought the way of salvation hastened to him, in order to receive consolation and instruction, because it was evident and perceptible to every one, that he seriously sought to save himself and others. But by this means, he excited the envy and jealousy of the rest of the canons, particularly of their chief, the dean. The seniors could not observe without chagrin, that he, the youngest and last of them, had gained the greatest measure of love, esteem, and confidence. They went so far, that when he was absent from his apartment, they secretly broke open his desk and book-case,

examined and perused his letters and papers, then bantered and ridiculed him on account of them, at table, and treated him altogether in such a manner, that they rendered his life bitter to him. Their hatred and hostility reached to such a height, that like Joseph's brethren, they could no longer bear or suffer him amongst them, they therefore cast him out—that is, they deposed him from his office, and sent him away. 'They behaved brutishly towards me at Grunenbach (he wrote, on the 20th October, 1797,) yet it was all under the idea of doing God service.'

The dean, as he himself declared, would rather have seen him hung or immured alive; but was nevertheless obliged to send him the canon's pension every year until his emigration; for of this they could not and dared not deprive him.

Dismissed from his office and expelled, Boos now stood for the first time on the highway, without knowing whither to go. Deeply troubled in his soul, he walked forward. And being no longer able to bear the grief and sorrow of his heart, and perceiving not far from the road a thatched cottage, he left his path, went into the empty hut, threw himself upon the ground and prayed, in order that he might cast the intolerable burden upon him who invites us, "to cast all our care upon him, for he careth for us."

Yes, it was to the God of all consolation and the Father of mercies, who does not forsake the forsaken, nor reject the rejected, but who promises help and consolation to the needy, which is superior and infinitely more than that which men can take away from us—to him the disconsolate wanderer applied with greater fervour than ever. Nor did he apply in vain. For all at once a light shone around him that was new and strange to him, and which he could not explain. He prayed again, and it became broad daylight in his soul; he saw in spirit, as he had never done before, Christ as his Mediator and Saviour, and was able

to believe on him more vitally than ever. Comfort, peace, and joy returned into his troubled heart; sorrow had disappeared, and he walked forwards cheerfully and joyfully upon his way.

The road led him to Seeg, of which the worthy Feneberg was vicar; and where he was obliged to descend again from the dignity of canon to the rank of curate. But he never concerned himself about ecclesiastical dignities and outward rank, but about the church, and the faith, and the life in Christ.

He now preached with more power and success than before.

In the year 1794, when administering the ordinance of baptism with more than usual unction and heartfelt devotion, he passed over by mistake a leaf in the ritual, which contained the form of abjuration, 'Dost thou renounce the devil and his pride, &c.' and therefore unconsciously and involuntarily omitted this question. This circumstance gave rise, through the talkativeness of the nurse, to the lying report, that Boos baptized the children in the devil's name. This terrified the parents so much, that no one afterwards suffered him to baptize a child. However much trouble was taken to contradict the horrid falsehood and calumny, yet it became a universal saying throughout the country, and proved a desirable means to Satan, to deter many from hearing and believing the word.

He did not however let himself be confused by these and other similar calumnies, but sought to confirm his preaching by his pious walk, in which he always kept in view the edification of the people, as the following expression, which he frequently made use of, proves:—'We must not show ourselves unseasonably, in order that we may show ourselves with more effect at the proper time.' This was a maxim with him. When a friend invited him to go about the village with him, he said, 'Let us not do so, we must never let ourselves be seen by the people,

except in the way of our calling. If they see us too frequently at other times, they do not regard us, in our vocation, as they ought. We are the Lord's messengers; we will therefore avoid being seen by the people, when we have no particular message to bring them, nor ever show ourselves or let ourselves be seen, except when we have commissions from the Lord and opportunity to communicate them, in order that the people, when they see us in the pulpit, or at the sick bed, may believe that we are fallen from heaven—that is, that the rest of our time is spent with the Lord, and in conversing with him; that we have come directly from him, and that we have heard and received that from him, which we say and bring to them, and are therefore the Lord's true witnesses.' But here he must not be misunderstood, which might easily be the case. He never absented himself where he might be useful, and where duty and his vocation called him to go. When he had to counsel, help, and comfort any one in sickness, or in any other affliction, he was ready at all hours, and shunned neither trouble nor inconvenience. But he was unwilling to be seen out of his calling and without some particular object in view. He hated idling about, to pass the time, or for the purpose of seeing or being seen, in order to be greeted in the market-place. On the contrary, he loved secret intercourse with the Lord in prayer; thus drawing from the fountain-head, that he might have wherewith to communicate to others, when obliged to shew himself, or stand forth as the Lord's witness or messenger.

Boos's innocence, and the violence of those who had persecuted him and expelled him from Grunembach, was soon recognized and made apparent. In consequence of which, the abbot of Kempten, where he had resided before his persecution, recalled him into his district, and in 1795, appointed him curate of the neighbouring parish of Wig-

gensbach, with the prospect of being soon promoted to a living of his own.

It was here that Boos began first of all, to establish himself thoroughly in the faith of Jesus, to be rooted in Christ, and then to lay the same foundation also in others. He prayed and studied the scriptures day and night, and other good and spiritual writings. After the example of his Saviour, he passed whole nights in prayer, and during the day he hastened, as often as he was able or had any thing on his mind, to the church or to his closet, in order to wrestle with the God of Jacob in prayer, and to seek his face.

He had a particular and private place in the church, which ever remained memorable to him, in consequence of the gracious manifestations and blessings he there obtained.

‘Behind the high altar at Wiggensbach’—said he frequently in his letters to some of his intimate friends,—‘I have obtained my lively faith, and all the gifts and graces, which the Lord has vouchsafed to me. The Lord there appeared to me in his all-sufficient, all-availing righteousness. There I became acquainted with his cross, his merits, and his grace.’

His faith was not the result of study or learning, but a divinely enkindled, animated, and living light; the power of God for his own salvation and those that heard him.

His discourses, and his pious and exemplary manner of life, made an extraordinary and unparalleled impression upon the people. Many were brought by this means to the knowledge of themselves, to a real acquaintance with Jesus Christ, and to a belief of the gospel. The eyes of many that were blind, were opened, and they were brought from darkness to light; many were roused from a state of spiritual death to spiritual life—were enlightened, became partakers of divine grace, and were rendered joyful and

happy, who previously, with all their own endeavours, could find no rest for their souls.

The following are the directions to repentance and faith in Christ, which Boos usually gave to those anxious and seeking souls, who inquired of him the way of salvation :—

‘1. When thou art once, in thine own eyes, utterly sinful, depraved, blind, lame, diseased, grieved, and perplexed—it is then time, like the blind, the lepers, and the lame in the gospel, to make faith thy sole concern.

‘That is, thou must go, like the thief on the cross, and Mary Magdalene, just as thou art, with all thy sins and shame, and at the same time with full confidence, to the Saviour, and heartily desire of him the forgiveness of thy sins, together with the righteousness he has wrought out for thee, lay hold of it with tears, and joyfully appropriate it to thyself as thy own property. For it was on this account that God gave thee to know and feel thy corruption, that thou mightest come and receive forgiveness from the Saviour.

‘Hence he made thee poor in spirit, that thou mightest apprehend in faith the kingdom of heaven, and all the riches which Jesus has obtained for thee by his sufferings and death.

‘Come, therefore, as often as thou art poor and sinful, and receive grace upon grace.

‘But after thou art become a believer—that is, when thou hast, by faith, apprehended the forgiveness of thy sins, together with the Spirit and mind of Jesus Christ’s righteousness—thou must then apply thyself wholly to sanctification, piety, obedience, and the following of Christ. Not as if thou couldst justify thyself by good works, or as if thou wert able or obliged by this means to merit the forgiveness of thy sins, the righteousness of Christ, and the felicity of heaven. No! thou must do this from love and gratitude, because God, for Jesu’s sake, has already

forgiven thee thy sins, and has, as it were, gratuitously granted thee the Spirit and mind of Jesus, and with him, eternal life, together with the power to live piously, and to keep his commandments.

‘2. Therefore, after justification, do all that thou art able ; but never build thy rest and peace upon it. For even our best works are very imperfect and impure, and the sight of this causes thy inward peace to depart from thee. Therefore build and trust upon the already accomplished work and travail of thy Redeemer. Then, thou buildest thy peace upon a rock, and it will continue immoveable as a rock. Yet, urged by love and gratitude, thou oughtest to be extremely diligent in every good work ; but when thou hast done all, thou must never esteem thyself just and holy on account of thy good works, but a useless and unprofitable servant. For it is of the Saviour’s grace, that thou art able to do good works. Before he had forgiven thee thy sins, and given thee his righteousness, together with his mind and spirit, a short time previous to justification, thou wast unable to perform any *good* work.

‘3. How long and how painfully must thou still be compelled to bear thy wretchedness and the distress of thy soul? Only until all sinfulness and vanity becomes hateful to thee ; until thou despondest and despairst of all human aid, and of being able in any manner to help thyself ; and until it drives thee to the feet of Jesus, to prayer, and to the laying hold of his righteousness as thy only salvation.

‘The more quickly thou forsakest and resignest every thing without reserve, even the labouring at thy own piety, and comest to the Saviour, as one that is heavy-laden, who has sought in every way to attain to rest of soul and a life of piety, but who now seeks the divine favour as the most miserable of men, and art unwilling to retain any secret sin—I say the sooner thou thus comest to Jesus, the better ; and the sooner will thy distress disappear. For

God tells thee not to wait for a more painful bit and bridle. Psalm xxxii. 9.'

I found the above instructions for seeking salvation in a little manuscript tract, of which he used to write and distribute many, in the beginning; for at that time, there was no idea of printing them.

The year 1795 was a year of jubilee or absolution, in which many strangers came to Boos at Wiggensbach, and made a general confession of the sins of their whole life, from their childhood up, in order that they might receive a general and complete absolution. Boos directed them to the true source and to the right path, where and how they might really receive the remission of sins; he baptized not merely with water, but with fire and spirit—that is, he led them not only into the path of serious repentance and return to God, but also to living faith in Christ. Hence the people felt extraordinarily revived, tranquillized, and blessed, so that their hearts leaped within them for joy, and inward peace of soul, never felt before. Such an absolution they had never before obtained, nor expected, as many of those who came to him for absolution afterwards related, having themselves vitally experienced it.

There was one, who from his youth, had been animated by a peculiar zeal, had laboured hard to save himself, and often during the winter season, had lingered in the church until he was almost frozen. He hastened to every confessor, wherever he was able to find one that was zealous in the cause. He met with several, but none of them inculcated any thing else but outward devotional exercises, devoid of spirit and life. But with all his endeavours and outward appearance of piety, an inward voice told him that he was under curse and condemnation. He confessed again and again, as conscientiously as possible, in order to find rest, but he found it not; the words always recurred to him, "Because thou art neither cold nor hot, I will spue thee out of my mouth."

In June, 1795, when the jubilee absolution was proclaimed, he hit upon the strange idea of going to the vilified and calumniated Boos. 'Perhaps,' thought he to himself, 'the man is innocent; even as many false reports have been spread respecting myself. He perhaps may know what will restore me to tranquillity.' He travelled a distance of five leagues in order to meet with him, found him alone in the church praying, and besought him to hear his confession. After Boos had looked upon him attentively, he said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled!" The other regarded him with astonishment, and could not conceive what he meant by it. Boos continued:—"What is it you seek, what is the matter with you?"

Answer. 'I am wanting here,'—pointing to his heart.

Boos. 'How so? Do you not believe in God, or what do you believe of him?'

Answer. 'I believe in God, so as I have been taught, that he is in heaven—on earth—every where—and even in me, when I receive the holy sacrament. But he cannot remain long with me, because I am in good health and the element of bread is soon consumed.'

Boos. 'So! you only believe thus in God. O my friend, I can now easily believe that you feel something wanting in your heart. God is always in and with us, when we possess faith and love, and keep his commandments. He is never consumed, even when the sacramental elements are consumed; for Jesus says, "Abide in me, and *I will abide in you.*" "He that eateth my flesh and drinketh my blood, abideth in me and I in him." (John vi. and xv.) Paul says, "We are the temples of the Holy Ghost," and that "Christ dwells in us by faith." It is only in the wicked that he cannot dwell.'

Boos spoke all this with solemnity and full of faith. The Spirit opened his hearer's heart. It made such an impression upon him, that he was almost beside himself

for joy, and said, 'Now I am happy; this is what I wanted: my hunger and thirst are appeased; no one ever told me of this before.' He then confessed upon his knees, full of contrition and heartfelt repentance, and received consolation for the first time, for he carried that peace away with him which passeth all understanding, because true and living faith was enkindled in his heart, without which we cannot please God, with all our pious works and endeavours.

In the year 1812, Boos wrote to the same individual, 'I am often astonished, and weep, and adore, when I consider how variously and strangely we have been led and guided, and what sufferings and persecutions we have endured. Which of us thought, in the year 1795, late in the evening, towards nine o'clock, in the church at Wiggensbach, that such things would happen to us?—that we should be what and where we now really are?—that we should experience the sufferings we have really suffered and endured? It was not for nought, that I felt such terror and apprehension a quarter of an hour before you came. I well remember having gone out into the fields with the Rev. Mr. Abraham, just before you sought me out; but suddenly, whilst walking by his side, a horrible anxiety and a feeling of distress came over me; the Holy Spirit powerfully impelled me to prayer; I took leave of the clergyman, ran to the church, which was still open, and poured out my anxious heart before God, as I was always wont. Whilst I was thus praying and making supplication unto God, with a flood of tears, beseeching him to hallow his name, and cause his kingdom to come, you entered the church, slowly, gently, timidly, and alone, and proceeded towards the high altar, looking all around. I immediately thought within my heart, This man is also seeking God, without knowing that he can only be found in Jesus Christ. You now drew nearer, and saw Zobo¹ at

¹ A name which Boos subsequently used for secrecy.

prayer in the back part of the church, went towards him, and inquired if it were I. 'Yes, God be merciful to me, it is I,' was my answer. I gave you sixpence, which was all the money I had in my pocket, that you might pass the night there. I am still ashamed of the trifling good work. I was just praying, like the publican, that God would be gracious to me, and he favoured me with you; such a favour I had not at all expected. The next morning we conversed very edifyingly respecting the kingdom of God, and separated cheerfully and joyfully. And thus it has continued: but where are we now? I before the emperor—you before the king. The emperor knows not what to make of me, nor the king what to make of you. But what have we, insignificant, unknown, timid and mean *sixpenny* people, to do before kings and emperors? I am so presumptuous as to believe that just such mean creatures as we, must be instruments in his hand to bear his name before great and small.'

There were at that time several individuals who were pious in the customary way, who, because they could not tranquillize their minds by confession, nor obtain peace of soul by absolutions, sought in convents the aid they required. Amongst others, there was one, who, from disgust to the world, sought to enter a nunnery or the house of a clergyman, because she believed she could not sin any more there, but should lead a truly holy and blissful life. She therefore entered a convent with as much joy as if she were entering into heaven itself. But there she found no spiritual life—no St. Theresa, whom she might imitate; she told the nuns to their face, that they were merely nuns in appearance and not in reality. And thus she left the convent again. She then endeavoured to procure rest for her soul by pilgrimages; twice did she travel to Maria-Einsiedel in Switzerland, but came back the second time more uneasy, empty, and melancholy than before. She conjured her parish priest to teach her something better

than he had hitherto done ; for all she had heard had been of no avail, nor could she comfort or console herself with it. The priest called her a proud fool, and asked her whether he was not learned enough, and whether she wished to know something beyond what he knew ? She came to Boos, and found for the first time, what her heart sought ; for he directed her to Jesus, from whom she received that rest and refreshing which Jesus promises to those that come to him weary and heavy-laden. The peace of God now filled her heart, so that Jesus was in all her thoughts, and she found her joy and delight in him alone. But she had no longer any relish for the rosary and other vocal prayers. This disturbed her, and made her suspect that all was not right, and that what had been told her was heresy. She went therefore again to Boos, and told him so. The latter inquired what she was always doing and thinking of, that she could no longer repeat her rosary ? She replied, ‘ I do nothing and think of nothing but to love Jesus, because he is with me and in me.’ Boos then said, ‘ That is the very best thing you can do ; it is no heresy : for to love Jesus, to think of him, and to do every thing from love to him, is of more value than the repeating many rosaries.’ She was now pacified ; but it soon again occurred to her, that as this divine made so little of rosaries—he was perhaps of no value himself. She went therefore to him, and told him so with fear and trembling. Boos laughed aloud, and said, ‘ Yes, you are in the right, I am worthless as it respects myself ; but what I have taught you is of some value—it continues true. Jesus and his apostles have said so ; therefore all you have to do is to continue in the faith, to do good, and avoid that which is evil.’

Not long afterwards, there was an absolution festival in her neighbourhood. She did not, however, go thither to confess, as formerly, but to Boos, who lived five leagues further off. He asked her, why she did not go to the absolution ? She answered, ‘ *Jesus Christ is my absolu-*

tion, because he died for me. Therefore the blood of Christ alone is the absolution for my sins.' 'But who teaches you this?' inquired Boos. She replied, 'No one; it seems to me to be so. Jesus takes my sins and all these things away, because I have clung too closely to them, and sought safety and salvation in them, but never found either rest or peace. I am now assured that all avails nothing, if Jesus does not take away sin, and dwell in the heart. I have wearied myself to death with such things, and found nothing but increasing pain and distress. But now I possess Jesus and his peace, and have no longer any desire after those things.' Boos then gave her a New Testament, and sent her away in peace. But she often came again, and always returned rejoicing—brought other uneasy souls with her, and they experienced the same as she did; and at length even the curate of the village where she resided.

When these awakened and enlightened souls began thus simultaneously to let their light shine, both in word and deed,—their godliness, their faith which wrought by love, and the patience and meekness they manifested towards every one, was so apparent, that it seemed inimitable; and the people who were strangers to the mystery of godliness, thought that there was something particular in these individuals; and since it appeared more and more incomprehensible and impossible to them, they began to blaspheme, and to say, 'They had to do with the devil himself.' Even a father, who was otherwise much attached to his daughter, could no longer endure her, after she became pious, but when she acted towards him with the utmost humility, kindness, and obedience, he said, 'Thou only assumest the appearance of piety, that thy devilishness may not be perceived. Thou art a hypocrite.' Nay, brothers and sisters were frequently the first to tell their believing and more pious brothers and sisters, that they had to do with the devil. Those they thus calumniated

were, however, only thereby urged the more to cleave to Jesus. Their unceasing prayer was, 'Jesu, be thou patient in me; perform thyself this work in me, because I am weak, and can do nothing without thee!' And he did so, for they were able to do all things through him that strengthened them. Their pious deportment was often so offensive to their parents and relatives, that in return for their love, they received nothing but blows and hard usage, which, however, seemed sweet to them, and was not regarded as suffering. But the greater the patience of the Christian, the greater the wrath and hatred of the world. Many a father could no longer endure or bear the sight of his child, but blinded by rage, drove him out of the house, as was the case with the one above-mentioned. At first it caused her to shed tears; but she soon took courage, and remembered that she had read in the gospel, only a few days before, "They will cast you out of their synagogues, and persecute you from one city to another." At the same time it was impressed upon her heart, that such would be also the case with her, even that very week. Hence she rejoiced at the thought of this being fulfilled in her. Boos, who heard of it, wrote, 'The sea casts out its dead, so does also the world that which is dead to it, and does not hold with it.' Her father, however, soon hastened after her, and found her again in a distant town; he fell at her feet, asked forgiveness, and confessed that the devil had deceived him, and not her. He wished to have her by all means at home again; but illness and the persecution that raged, rendered it impossible.

Another, who had previously made many pilgrimages, and was desirous of entering a convent, but had been refused, came to Boos, and complained to him on account of it. He told her she ought to enter into the *inward* convent. This she did not understand, until she was afterwards thoroughly awakened and enlightened.

She was accustomed, when insulted or beaten by any

one, which very often and easily happened at that time on account of faith and true godliness, not only to pardon the aggressor, but also to humble herself as the offending party, and to ask forgiveness, because she had given occasion—although no just cause—for wrath. Once, her infuriated brother-in-law, in whose house she resided, ill-treated her in such a manner, as not only to beat her unmercifully, but also to seize her by the hair of her head, and drag her about the room. The pious sufferer mastered her feelings, by the remembrance of Jesus; for as soon as he let her go, she immediately raised herself upon her knees, and heartily besought his forgiveness, as if she had offended him. The furious man was not proof against so much charity and humble patience, and could no longer kick against the pricks. Her entreaties were like fiery coals upon his head, which burnt him, melted his tiger's heart, and transformed him into a lamb. He afterwards confessed, that her asking forgiveness had laid the ground of his conversion. For he likewise went afterwards to Boos, in order to learn how he might obtain similar love and patience. He did not deny, but confessed what he had done, and how these people had acted towards him. He said, 'I must have, what these people possess.' He found it also, but found likewise the same persecution and the same hatred on the part of the world, which he had previously exhibited towards his abused and ill-treated sister-in-law.

An ecclesiastic, who was neither cold nor hot, came to the house of a believer or awakened person, whom he was obliged to visit in his official capacity. He acted in such a manner, that the nurse, who was also a pious soul, after he had paid several visits, said, 'What sort of a clergyman is this? He speaks of nothing that is spiritual!' The sick man replied, 'The case is the same with his sermons; he does not fall far short of recommending dancing from the pulpit.' The next time he came, the

pious nurse said to him, 'How is it that you never speak of Christ?' He answered with a smile, 'O, I must first see what kind of a man he is, after I am dead.' The nurse was horrified, pitied him heartily, and said within herself, 'Dear Jesus, see how blind he is! give him, I pray thee something of that which thou hast imparted to my heart, from thine indwelling there!' She could not refrain from repeating to him some passages from the New Testament; but he made light of them. She said to him, 'I will give it you in writing, and show you where it is in the New Testament.' He answered, 'You may do so, but you have nothing either to hope or fear from me.' On which he went away. She took her New Testament, sought out several beautiful passages, which she transcribed, and on his coming again, gave him them in a kind manner. He took them, and promised to read them, but with an expression of countenance which indicated, that nothing was to be expected from him. But she continued to pray, 'Dear Jesus, do give him something, since he is so very blind!'

In the evening, he read the texts from curiosity, referred to the passages to compare them, and all at once burst into a flood of tears. His eyes were opened to see his blindness and his dreadfully carnal life. He felt like Augustine, when he said, 'The unlearned and the simple rise up and forcibly take the kingdom of heaven, whilst we continue in our sins.' One of the texts, which made the most impression, was that in 2 Cor. xiii. 5, "Examine yourselves, whether ye be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

He now came to the nurse, who had fallen ill herself, and told her what had happened to him whilst reading the texts, not seriously or with a good intention, but from mere curiosity. This convinced him, that it was a superior power, and that the Bible was the power of God, the word

of God, and the truth. He added, that he could not be sufficiently thankful to God and herself. He requested also to be made acquainted with Boos, to whom she directed him. The latter was not a little alarmed, when, on the 13th of Sept. 1796, he saw him coming to him; for he had long known him, but not in his new character. He immediately confessed his faith, and the change which had taken place in him; whilst Boos could scarcely trust his senses on seeing and hearing him speak thus. The former confessed all his sins to him, and gave such proofs of his faith and change of heart, that Boos could no longer doubt of the sincerity of his profession. He was so open-hearted and sincere, that he could not confess enough. It was no mechanical confession; he felt, that like Augustine, he could have confessed to the whole world. In this state of mind, he took his departure, and Boos accompanied him. He felt as if he were new-born, and rejoiced in spirit. They arrived at a plank across a stream, where stood an image of John the Baptist. 'See,' said Boos to him—'you are now also baptized with that baptism, which Jesus promised—the baptism of the Holy Spirit and of fire.' And when the other had crossed the plank, he turned once more to Boos and said, 'I believe!' On which Boos saw his face shine. The inward renovation and the operation of divine grace, showed itself even outwardly. They then separated, and went each to his home astonished at the goodness of God.

The new mode of life, the spiritual discourses and conversations of this ecclesiastic, were a cause of admiration to the people who had previously been well acquainted with and pitied him, and they said, 'A change must have taken place in this man!' and this change gave rise to new awakenings. Preaching the gospel was now his life, and dying his gain, as he frequently expressed himself. The people were struck with astonishment, and came to him, inquiring, "What must we do to be saved?" He

published to them the glad tidings of the forgiveness of sins in the blood of Jesus. Many believed, were enlightened, and filled with love, joy, and the Holy Spirit, and were all of one heart and one soul. And thus it continued, as a fire which the Lord had kindled.

When Boos heard this, he was astonished, was more and more strengthened in his faith, and preached with still greater zeal than before. A number of individuals came also to him, confessing their sins, believed, and were converted to Jesus their Saviour, whom they had previously known only by name.

Nathanael¹—as Boos himself relates—heard and read what had occurred on the 13th of Sept. 1796, with the clergyman above-mentioned; he therefore wished to be able to see and speak with these people in person. ‘He believed—(as he wrote on one occasion)—that it was and must be so with Christ, as we had experienced it; but that he had hitherto experienced nothing of it; and that he was like Zaccheus, who waited in the tree for Christ to pass by and lodge with him.’ Boos wrote to him in reply, that he need only quietly wait in the tree; for it seemed to him that Christ would soon enter into his heart and his house, and lodge with him. This promise was very acceptable to him and two others, whom we will call Marcus and Silas. Meanwhile, a fourth was added to the number—a pious and learned man, who also heard and read what God had recently done for poor sinners. The thing seemed extraordinary to him; he was very desirous of conversing personally with Boos regarding the whole affair, and sent an express for him. Boos had already received a divine intimation of the journey. He therefore immediately set out, and took with him also some of the awakened, amongst whom was one of the name of Unger, who was full of simplicity and the Holy Spirit, chiefly

¹ Feneberg, the worthy vicar of Seeg.

with the intention to have them and their awakenings examined by the learned gentlemen.

When they arrived there, on the 18th December, 1796, Unger, who saw the learned man for the first time, after having been about two minutes in his company, was much affected, and immediately whispered to Boos, 'Although this man is well-disposed and possesses much of a child-like nature, yet he is still a scribe and a pharisee, and requires a further birth of the Spirit.' Boos reproved him for this speech, and would not have such an opinion formed of the man.

But his endeavour was unavailing ; for on coming together again, Unger told the learned man to his face, that he was still a scribe and a pharisee,—that though he had received John's baptism of water, yet not the baptism of fire from Jesus—that he had already drank much of the stream of grace, but had not yet arrived at the ocean of grace—and that in order to come thither he must become little and humble as a child, &c. Unger, full of the Spirit and of faith, said this and more besides to the learned man ; so that all who were present, sat astonished; and none of them was able to answer a word. The learned man was somewhat pained by this address, and he also remained speechless. But the arrow had hit the mark, and remained sticking in the wound. Unger said also, that Boos had indeed forbidden him thus to think of him and to speak to him, but he was constrained to speak, as God gave him utterance, for he was unacquainted with him ; how therefore could he speak such things of himself? He received them from Christ, and they tended to Christ.

The learned man felt very strangely ; he neither assented nor dissented. Boos himself now believed that the case was so, and expressed it in words and gestures. This penetrated still deeper ; he went away for that time, and retired to rest, without coming to any decision. For these people were, in fact, brought before him and the others, for exa-

mination, whether the spirit that was in them, were from God. The learned were to try their simplicity and spirit, but the spirit of simplicity tried the learned.

Early the next morning, he hastily took his departure. Boos endeavoured to prevent it, but he would not suffer himself to be detained. On his taking leave, one of the awakened said to him, "He came to his own, and his own received him not; but as many as received him, to them gave he power to become the children of God." This he took kindly, and testified his assent to it. He then drove off, as it appeared, very uneasy and much affected, not that he felt offended at any thing; it was only that he was inwardly agitated. For before his departure, he had said to Nathanael, 'What Boos relates concerning the whole affair, seems to me to be all according to scripture; but I cannot agree to what Unger has said.' Unger had already told him, that he must confess that all was not yet right with him; that he clearly and most certainly saw his state; for, like Cornelius, he had done much good by means of the preparatory measure of grace afforded him, and had already suffered much on account of it, but that still he was not yet in possession of Christ himself and his Holy Spirit, (the baptism of spirit and fire,) that he ought to believe that this was the case, hunger after him, receive and accept him, lay hold of him by faith, &c.

When he was gone, Boos was compelled to weep bitterly, for his heart was moved within him, and the tears rolled copiously down his cheeks. The others wept with him, because they feared lest the man to whom they were so much attached, might feel offended, or have been charged unjustly. Unger himself wept, because he had not obeyed Boos's directions; but all at once, after being silent a short time, Unger said, 'Be encouraged, he is finding grace upon the way, God is acting wonderfully towards him. The Lord will appear to his heart.'

After he had travelled a couple of leagues he sent back the following note by an attendant of his :—

‘Dearest brethren, God has given me an unspeakable peace of mind. I do not doubt but that the Lord is coming in this gentle whisper, or even is already come. I believe that John baptizes with water, but Christ with the Spirit. Pray, my brethren, lest we fall into temptation! We will commit the rest to God. Farewell!’¹

All were again tranquillized by this unexpected, joyful, and heartfelt communication. Nathanael believed most firmly, that some extraordinary grace had been conferred upon the traveller, because after his departure, he had been constrained continually to pray, ‘Lord, if thou wilt come to us, come first of all to him.’²

Nathanael was now told, that he clung too closely in his heart, to the traveller, and that in order that the Spirit of Christ might come to him, he must renounce and forsake this attachment. At first he could not admit of this. ‘You do not intend, I hope,’ said he, ‘to forbid me to love my neighbour, and especially him, who has done me the most good?’

‘Not at all,’ was the answer, ‘only your love must be purer, more divine, and purified by fire, and not so human, natural, and partial. Christ does not come to make void the law, but to perfect and fulfil it.’

To this he said, ‘Have I then been in error all along?’ ‘Not exactly so,’ was the reply, ‘you have hitherto spoken, written, and done much that is good and beautiful by the grace you have received; but the Lord will now be, act, and work in you himself.’ This satisfied him.

¹ Charissimi! Deus dedit mihi inexplicabilem animi quietem, non dubito, quin Dominus in susurro venerit, vel jam adsit. Credo, quod Johannes aqua, Christus vero spiritu baptizet. Orate patres, ne intremus in tentationem. Cætera relinquamus Deo. Valet.

² The good Nathanael! he loved his neighbour not only as himself, but even more than himself; he wished his friend to enjoy heaven first, and then himself afterwards.

We can imagine to ourselves three different kinds of works, which men perform. First, there are works, which we do from egotism, in our own natural strength; like the pharisees—that is, the wicked amongst them, who openly reprov'd Christ; and such are the ungodly, the unbelieving, and the egotist. Secondly, there are works, which we perform by the aid of that grace, which is a fore-runner of Christ, and which prepares the way for him; and these are not only not culpable, whether in Heathens, Jews, Christians, or of whatever nation and religion the individual may be; but they are good and acceptable to God, as were the disciples of John, Cornelius, the Ethiopian chamberlain, Nicodemus, and the best of the pharisees, of whom Jesus says, that they were not far from the kingdom of God. Thirdly, there are also works, which Christ himself does in us and with us, after we have by faith received him into our hearts, and suffered our will to be cleansed and sanctified by him in the fire of the Holy Spirit. And these works are highly acceptable to the Father, for the sake of Christ his Son, and his Holy Spirit; for they are done in God, are from God, and free from all self-interest, self-love, and self-seeking; and are sanctified by the truth, which is in Christ.

Unger now said to Nathanael, 'There is still something in the way; the Lord cannot yet enter.'

'Then he must himself break through,' rejoined Nathanael, 'I can do nothing; self-righteousness certainly does not stand in his way, in my case; for I have long felt nothing else but sin.'

At length after much conversation, another opened his mouth, because Nathanael had himself called upon him to speak, and desired to hear his sentiments. 'Do you believe,' inquired the latter, 'that Jesus will come to you, remit you all your sins and the punishment of them, and fulfil in you, in future, the will of the Father?'

'Yes, I believe it,' said he, heartily and energetically.

The controversy was now at an end ; and there was a general and joyful exclamation : ' He has received him into his heart, through the Holy Spirit, by faith.'

Unspeakable was the blessedness, peace, and serenity of mind, which was vouchsafed to him through faith, and the believing reception of Jesus and his merits. O how often has he afterwards related, with joy, and gratitude, and thanksgiving to God, the great grace and felicity he obtained by this means, and which has become the source of salvation to him, for time and eternity !

It was now Marcus's turn, with whom much had already been spoken on the subject, but nothing accomplished. For with him the process was slow and difficult, because he believed he was in want of nothing, and because he thought he should be committing sin, in venturing to believe. At length, after much persuasion, he entered upon the subject. But he endured the greatest conflict and uneasiness of all ; for it lasted three days together. He constantly sought to *comprehend* the way and manner of the thing. On the third day, he made the following covenant with the Lord, ' Lord, if there be nothing but delusion and error in this matter, I beseech thee to let me feel still greater uneasiness after this prayer. But if the case is really thus, grant peace to my heart !'

And when he rose up from prayer, he felt an unspeakable tranquillity, lost all his scruples, believed in a similar manner, and believes to this hour.

Finally, the same operation, a real inward process, was undertaken with Silas, who was so little in his own eyes, so poor and timid, and almost too humble ; and this was the reason why the process was rather slow with him. He always said, ' Christ cannot come to me ; I am too sinful, too poor, too barren,' &c. He was told, that Christ does not come to us on account of our worthiness, but on ac-

count of our need ; that he only required to become a little child, to believe, and thus receive the kingdom of heaven. (Matt. xviii. 3.) At length he believed and apprehended ; and, as he afterwards often expressed himself, would sooner lose his head than this faith ; for he had also received a great and remarkable sign in himself. He kept the faith, and entered, on the 1st of October, 1807, into the joy of his Lord.

On this, we returned to our own province. (It is Boos that speaks.) The clergymen above-mentioned now began to preach with apostolic spirit and zeal. Whilst passing through a place on our journey home, where we had expected nothing of the kind, we entered into a similar conversation with an individual, who expressed his pleasure at it. I spoke of Christ, and the mercy and kindness he showed when on earth. He seemed to listen to every thing with avidity. My two fellow-travellers, who had already retired to rest, were awake in the night in a singular manner, and came and conversed further with him. He acted as if he agreed to every thing. But I told him beforehand, that he would be offended, and so it happened. He struggled hard, it is true, for some time. But afterwards, when trouble broke over us, he said, 'I know not the man !' Thus it was with many. But others continued stedfast, suffered themselves to be plundered, persecuted, and exiled, and counted all shame, reproach, and loss, as joy and gain, without showing the least opposition to all the violence and injustice that was done them.

Another time, a friend came—we will call him Nicodemus—with whom I had long corresponded, who had read and possessed many excellent books, before I knew him, and had lent them to me. His arrival, which had previously always afforded me pleasure, this time rather distressed me. But soon after, I felt easy and cheerful, whilst he,

on the contrary, felt all at once so filled with grief and apprehension, that he began to weep and cry aloud in my presence.

I was alarmed, and asked what was the meaning of it? Nicodemus answered, 'I know not; I feel dreadfully pained and oppressed in spirit.' 'I will leave you to weep out your grief alone,' said I, and left the room, feeling at the same time great affection and compassion for him.

The same hour, a person impelled by the Spirit, came from a distance; and on asking whether he should be admitted, Nicodemus answered, 'Yes, the Lord has perhaps sent him hither, just on my account.' We now both inquired what was the matter with him. But he always gave the same answer, and said with tears, 'I do not know;' and then he wept still more. The struggle lasted twenty-nine hours, and was prolonged by his saying at one time, that he was converted, and at another that he was not. At length, the next day, he was told, that it was the devil that thus distressed him; that he must take it for granted that all was not yet quite right with him, and that he must first attain to it through the grace and the Spirit of Christ.

Taking this speech deeply to heart, he went into the church and prayed. On his return, he fell down upon his knees, weeping aloud, and said with tears, 'I was a proud scribe and pharisee before. I would not then confess it to you; but now I must and will.' We embraced the broken and contrite-hearted man, and said, 'Dost thou believe, that Jesus will forgive thee this, and every thing else, and that he will also come to thee?' and he believed; and from that hour felt joyful, happy, and like one new born.

He afterwards said, 'I yesterday read in one of my books, that conversion and regeneration are accomplished in none with greater difficulty than in a learned pharisee. These words pierced like an arrow through my heart, and to-day I have seen and deeply felt the truth of them in my

own experience. I now believe that I have been under divine influence, and that this is the finger of God.'

Boos had, on one occasion, a very peculiar impression, which he could not explain to himself.

'My first thought,' says he, 'was, that some other individual would certainly come, who was seeking Jesus. (Jesus seeks to be revealed and made manifest, but it will cause sufferings. The veil must be removed, and Jesus preached, but ignominy and persecution will not fail to follow.) And, in reality, some one immediately knocked at the door. I opened it, and asked the person what she wanted? 'I seek Jesus,' replied she, 'whom I have lost by sin.' I was amazed, recollected my presentiment, and begged the woman—a poor widow, who had come from a distance of three miles—to come in. She had often visited me before, but always in a very self-righteous spirit; to-day, however, she came, humbled and poor, and remarkably serious. I asked her, at what hour she had risen, since it was still so early?

'*Woman.* I have not been to bed, but have prayed, wept, and read, during the whole night.

'*Boos.* But who has told you that you would find Jesus here?

'*Woman.* A voice told me I was to come hither.

'*Boos.* Tell me, then, how do matters stand with your conscience? Which are the sins that present themselves the most painfully to your mind?

'*Woman.* Ah, this—that I have crucified Jesus within me by all the seven deadly sins.

'She now began to confess, as she had never done before; and as I saw her deep contrition and lively repentance, as well as her desire for grace and salvation, I said, Can you believe now that you have no claim upon God, and that you have nothing but sin before him?

'*Woman.* O yes! I feel it.

‘*Boos.* Can you believe that God is willing, for the sake of Jesu’s death and blood, to forgive you all your sins, and to bestow upon you his merits and his righteousness,—nay, even his Son himself?

‘She answered tremblingly, Yes, my God! my God! I believe it.

‘*Boos.* Rise up, then. “Thy faith hath saved thee; go and sin no more.”

‘And after having received absolution, she went home in peace, and led a new life, of which she had previously no conception.’

In this manner, many individuals who had attained to the conviction of sin, joyfully received the doctrine of atonement and the grace of God in Christ Jesus, in the exercise of repentance and faith; and in all of them the promise was fulfilled, which Jesus gave his disciples, “My peace I leave with you, my peace I give unto you; not as the world giveth.” They then enjoyed real peace, that peace which flows from the forgiveness of sins, which is obtained by true repentance and the belief in the atonement of Christ for us. They could say with joy and animation, “We have therefore now redemption through his blood, even the forgiveness of sins.” They derived the assurance of this from the peace of God, the witness of the Holy Spirit in their hearts.

Are not all these things matters of experience, which, according to the scriptures, are the portion of the children of God, through faith in the revelation of Jesus Christ? He that is ignorant of this, would act more rationally in being grieved at his ignorance, than in becoming a senseless gainsayer and blasphemer. Who can express in word, or deny that which the peace of God produces in a soul; respecting which, Paul says, “It passeth all understanding?” (Phil. iv. 7.) It can therefore be no empty imagination or the result of enthusiastic feelings, but must be a

reality, otherwise Paul is one of the greatest enthusiasts and fanatics that ever lived, and has been, in every age, the cause of this enthusiasm and fanaticism, which he has nourished and encouraged by his letters. Hence it is, that no one without faith and experience can comprehend the importance of this truth, (because it is beyond the reach of their reason,) that God dwells and works in us, poor and sinful creatures, by his grace. Our wish is, that the words of Jesus, "My peace I give unto you," may enter into the heart of every reader and hearer; they would then soon think and speak differently of the matter.

Oh, there was something very extraordinary visible in those, who during the years 1795, 1796, and 1797, received these words of peace into their hearts!

"But Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad, went everywhere preaching the word." (Acts viii. 3, 4.) All this was also soon afterwards literally fulfilled amongst us.

NEW YEAR'S DAY, 1797, IN WIGGENSBACH.

This was the decisive day in which the fire of the good and evil spirit universally broke out, and the persecution began. The principal occasion of this was the discourse delivered on that day.

The Lord had previously made it apparent to Boos, that the veil which lay over the mystery of Christ in us and for us, must be removed, and Christ and his gospel be uncovered, revealed, and preached. He also felt particularly incited to do so by an extraordinary circumstance. Yet he undertook it reluctantly; for it was also shown him, that this Christ, and the preaching of Christ, would become the objects of shame and spitting, of tribulation and

reproach, and that he would have much to suffer. He saw Christ, whom he was to preach, covered with ignominy and blood; hence he resisted the impression he had received, and composed another sermon. But it was said to him, "Thou shalt preach that which I bid thee, and testify that which I command thee."

'I refused,' are his own words, 'but was compelled; it was a burden too heavy for me; like Jeremiah, I spake as a fool, I wept, I prayed to God for something of a different kind, but in vain; I could not do otherwise.'

The sermon, which was so extremely offensive, and which excited so much wrath, animosity, and persecution, was briefly this:—

1. Repent, for the kingdom of heaven is at hand. The blind see, the lame walk, the lepers are cleansed.
2. Believe in Christ for you and in you.
3. You shall then receive the gift of the Holy Spirit.
4. Do not tread under foot the pearls you are already acquainted with (meaning the particular gifts of grace, and the light which God had bestowed on them through him), for the scriptures inform us, that in the last times God will permit such things to come to pass; and with this, experience agrees. (Acts ii.)

This discourse, which he delivered with extraordinary unction and energy of spirit, produced, as was foretold to him, the effect and operation of fire. It was as if he had poured forth flames. It kindled fiercely and blazed up in ardent flames, in various ways in different individuals. The multitude was divided, as is invariably the case, the one half of the hearers were ready to consume him with love, gratitude, and joy, the other with anger, wrath, and hatred. It was just the same as with Tauler's sermon on the Bride of Christ. About forty persons were so filled with the unction of the Spirit, and with the fire of the love of Christ, that their vessels could not contain or bear it, but they fainted away, and were obliged to be carried out.

A great uproar ensued. Some cried out Hosannah ! others, Crucify him ! away with him ! Whilst some were praising and thanking God, for having visited his people, and given such grace unto men ; others cursed, and glowed with hatred, rage, and wrath against the sermon and the preacher. The latter, the enraged party, could no longer endure it ; they ran to the vicar, assailed him on all sides, and required him, in a violent and impetuous manner, to send his curate away immediately.

Those that were peaceably disposed hastened likewise to their vicar, and besought and conjured him to retain the blessed man, and by no means to let him go. The contest lasted the whole day and the whole night. First one party gained the victory, and then the other, over the irresolute clergyman. Boos continued like a lamb, in humility and patience, and waited with resignation for the result of the matter.

Abraham (for such was the clergyman's name) had been the friend of his youth, and his companion at school, and was also amicably disposed toward his religious sentiments, as long as the latter did not cause persecution ; he loved and esteemed him much. But terrified by the violence of the people, he trembled ; and because he feared man more than God, he forsook his friend in the hour of need, gave way to the boisterous importunity of blind zeal, and dismissed the witness of the truth.

'Zobo,' as he writes concerning himself, 'was obliged to shut himself up for three days together, because Abraham was desirous of keeping his Isaac. But it was of no avail ; the lying and murderous spirit had inundated the whole land. He was compelled by night to mount an old grey horse, and ride to Seeg. On the way, he was met by Kohl. 'Whither are you going, my brother ?'—was the latter's inquiry. 'To you, if you will receive me'—was the answer. The grey horse was sent back again, the painful tale was told, they arrived, cheerful and happy at

Seeg, and related again, how heaven and hell had both of them opened themselves above and behind Zobo.'

GENERAL PERSECUTION OF ALL THE BELIEVERS IN
KEMPTEN.

This gave the signal, as it were, for a general persecution. It broke out on that day, as with one stroke, in all the adjacent places where believing people dwelt, at one and the same time. He that was in the field no longer dared to return to fetch his cloak, and he that was on the house-top, did not venture to descend, in order to take anything out of the house ; for in that case he would have been seized and taken prisoner, either by the military or the infuriated mob, as indeed happened to many. They were dragged before the magistrates, examined, and unmercifully treated. But as the civil authorities found they were accused of nothing but faith in Christ—they were again set at liberty, as pious fools, but without protection. So much the more furiously, however, were they set upon by the blind and raging zealots amongst the mob. For the bigots as well as the lax in discipline raised an uproar from every pulpit, street, and ale-house ; so that all were excited to take arms against them, as if the whole province had been in flames. Some were obliged to conceal themselves, and continue immured in dark and narrow corners for a quarter or half a year, without daring to let themselves be seen by any one. Others were sought for from place to place, and from house to house, and pursued from one story to another. The window-shutters were burst open in the evenings, that they might be unexpectedly discovered and surprised.

Many were violently expelled from their homes or tormented in such a manner, that they could no longer remain, and were obliged to leave their native land, their

kindred, and their father's house, without ever venturing to return. Some were arrested, and guarded with loaded muskets. A house in which they thought they should find one of these pious people, was watched for three days by the infuriated peasantry with fire-arms. A believing female was enticed into the house of a zealot by his hypocritical professions of friendship, as a place of refuge; and when there, he was on the point of shooting her, but his more worthy son disarmed him, took away the gun, and the persecuted woman escaped.

It was a striking circumstance, that even as the Lord had poured out the fire of his love and of the Holy Spirit upon the believers—so Satan had also shed forth his infernal and wrathful fire upon his blinded slaves. The believers truly required divine strength and heavenly firmness to abide the rage of their adversaries, and to stand against the subtle attacks of the enemy, who showed himself mighty in the children of unbelief and blind superstition. They stood like sheep amidst ravening wolves.

But what was the reason that the persecution burst forth so simultaneously? The pious, whom Boos had awakened, on receiving such blessedness by his means, praised and commended him every where, even before strangers, which enraged the clergy of the place. Yet Boos lived quiet and retired, and always forbade their speaking of him; "but the more he charged them, so much the more a great deal did they publish it." (Mark vii. 30.) And this it was which caused such great offence. The clergy were put to the blush and alarmed by the praises bestowed upon him, and the blessing attending his labours. They said, 'This man draws the people to him—they all run after him—he is a deceiver of the people—he seeks to form a sect, he brings up new doctrines, and leads men away from the Catholic faith;' which however was not his purpose or intention in the smallest degree. Nay, he was even already called a heretic, and was denounced from the

pulpits, on account of his *new heresies*. He that previously never preached for the truth, or else in a very slothful and listless manner, now preached loudly, diligently, and with fiery zeal against it.

The persecution had commenced, and its flames were raging in such a manner as might be expected from a blinded mob, clergy, and laity. Heretics! Heretics! was the loud and universal cry against them; and whoever spake otherwise, or bore testimony in their favour, was likewise persecuted as a heretic. The multitude of the commonality was divided between good and evil. Boos's name was so hated, that no one dared to mention it, who did not wish to be escorted home by stripes and blows. Whoever defended him, was beaten with fists, clubs, and staves. A native of Wertach, who spake only a word for Boos in company, and took his part, was so severely squeezed against the wall and beaten upon the breast by a strong and robust adversary, that he broke a blood-vessel, and died in a few days, without any one hearing a bad word from him. He suffered patiently, and did not wish to avenge himself, but forgave his murderer in a truly Christian and magnanimous manner, and even on his deathbed, persuaded his wife to pardon him and to reward good for evil. This affair is well known. In Wertach, in particular, many horrible scenes occurred, because the clergyman of the place was the foremost in exciting the people, even from the pulpit, against the supposed heretics. They therefore no longer thought they were doing wrong in not only railing at, but even *beating* these people, as soon as they spoke only a charitable word for Boos or any other persecuted ecclesiastic, or for the truth. In particular, a clergyman and a couple of other individuals in Wertach, were persecuted in such a dreadful manner, even by their own relatives, on account of their stedfast confession of the truth, that they were obliged to seek safety in flight, since endeavours were made to shoot them, or slay them in

some other way. Such was the state of things at that time, and every outrage of the kind was suffered to pass unpunished.

The same was the case in Wiggensbach, in the diocese of Kempten, in Hellengerst, and the surrounding country. The piously-disposed, and even moderately-minded Christians were dreadfully persecuted, vilified, abused, incarcerated, and tormented. But nothing was heard from their lips, but the expressions, 'God bless you—we suffer innocently and for the truth's sake—from love to God!' Thus they even thanked their adversaries for their ill-treatment, and without retaliating or reviling, they regarded themselves as unworthy of reproach and suffering for Christ's sake.

At length after they were wearied with abusing and vilifying, and saw that these people did not deviate from their testimony—the civil authorities were called in to examine them. Inquiry was now, for the first time, made into the cause of all this, and what new doctrine they taught and professed? It was in reality a most ancient one, but through ignorance and forgetfulness it had become very modern. Many people, both clergy and laity, were consequently arrested. All that could be urged against them was, that they spoke solely of living faith in Christ; but in other respects, no fault could be found with them or discovered in them. Yet, after all, it was by no means the intention to do them justice. Two years elapsed, before it was made public by the Commission in Wertach, 'That no more harm was to be done to these people, because they had been strictly examined and found innocent.'

That which befel these simple laymen, who were notwithstanding the most diligent and useful members of the church—happened also to the clergy, and in particular to Boos. Their character and deportment had been blameless and irreproachable from their youth up, so that even their enemies bore testimony to it. In their pastoral duties they

were only too zealous, in the opinion of those that were lukewarm. Boos, in particular, when only a scholar and a student, had been held up as a pattern to all the other students, and as an example of diligence as well as of piety itself, by the ex-Jesuits of Augsburg. Both friends and foes bestowed every commendation upon him, on account of his upright and stedfast deportment.

But he was forced to experience, with Paul, that faithless friends and false brethren exist in every age. The vicar, whose curate he was, and who seemed to think so exactly as he did, and to love him as a friend and a brother, so that he always sent the people to Boos, when they sought advice in matters of conscience—this man, who so entirely sided with him, both in public and private, as long as the sky was clear and serene, turned shamefully about, when black clouds appeared and began to threaten danger; spoke openly against Boos, and became the most inveterate foe of the pious people whom he had previously commended and declared to be the best of parishioners and subjects, and even their accuser before the prince; as well as before several prelates. Nay, he went so far as to become the most dangerous informer against his tried and estimable friend Boos, putting darkness for light, and light for darkness. He found credence, and Boos was arrested, examined, suspended, and condemned.

They that were expelled and exiled from their country, kindred, and their father's house, found, in other lands, houses, fathers, brothers, and friends a hundredfold, by whom they were received and provided for; so that they also experienced the fulfilment of those words of our Lord, "He that forsaketh father, or mother, or brethren or friends for my sake, shall receive an hundredfold." &c. (Matt. xix. 29. Mark x. 19.)

BOOS CITED TO APPEAR BEFORE THE INQUISITION IN
AUGSBURG.

After Boos had been expelled from Wiggensbach because of his new-year's sermon, he was again in the wide world—without an office, without a home, and without a friend, and ignorant whither to direct his steps; for he did not venture to apply to his awakened friends in the vicinity, because they were all in the same condemnation, and as much suspected as himself. He therefore turned his face again to Seeg, to the good and beloved Nathanael, and made the trial whether he might come to him, in his rejected and persecuted character, and knock at his door.

Nathanael was not ashamed of the fugitive, but on the contrary, he heartily rejoiced, and regarded it as a distinguished favour to have an opportunity of receiving Jesus Christ himself into his house in the person of one who was persecuted for Christ's sake. He ran to meet him—not indeed in his own person, because with his crutch he was unable to do so—but in a friend who was sent to him with the message, 'Come in, thou blessed of the Lord, why standest thou without? Salvation will come to my house and my heart if thou wilt enter beneath my roof.' The brother that was sent, travelled for some leagues to meet the rejected apostle from the province of Kempten, perceived him at length at a distance on the old grey horse, and called out to him, 'St. Martin on the grey horse! Whither away?' Boos, to whom the world was too narrow, and who knew no place where he could safely and quietly lay his head, and was anxious and very doubtful, whether he would be received at Seeg under such circumstances, was transported with joy on hearing the cheerful, kind, and inviting voice of a brother, after the hatred of the world and the timidity of weak-minded friends had cast him forth upon the highway. He thought he beheld an angel of God on

perceiving Nathanael's friendly messenger, who cried Peace! peace! unto him. His oppressed soul revived again, he took courage, and praised God with a loud voice.

The good messenger conducted him into the arms of Nathanael, and the latter, in his holy simplicity, really received him as the Lord himself, according to the words, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." Nathanael understood this in an especial manner, he was therefore particularly rejoiced at the circumstance.

Boos now related what had transpired—how heaven had opened itself before him and hell behind him, and both had rained fire upon him—and that the former had baptized him with the fire of love, and the latter had made him feel the fire of its wrath. From all that had occurred, they might easily infer what Boos and they that received him, had to expect. For the moment, however, they rejoiced together, and thanked and praised God for all the loving kindness and tender mercy which he shows to the children of men. They continued to preach the same gospel, which had been so much blasphemed, persecuted, and rejected.

But their peace and tranquillity was not of long duration. Scarcely had Boos been a month in Seeg, say from the beginning of January to the beginning of February, than they were surprized by an attack upon them. One day, when Feneberg was from home, Rössle, an ecclesiastical counsellor, appeared at the vicarage in Seeg, in the quality of commissary, seized Boos, and, without producing any authority, caused his desk and book-case to be broken open, took possession of all his papers, confidential letters, his own confessions and those of others, extracts from books, his treatises, and even the smallest scraps of paper, on which only a few words were written, together with books of every description, and hastened away with his

booty, without waiting for the arrival of the master of the house, who was only absent for a few hours on a visit.

This Saul—who however never became a Paul—wished to make Boos a prisoner on the spot, and to take him with him. But the latter was so ill that this was impossible; but he gave him his word of honour, that he would appear without fail before the bishop's court, as soon as the state of his health would permit. This was acceded to. Saul departed with his booty, and Boos followed soon after. He tore himself away from his best and most intimate friends, and ran like a lamb into the jaws of the wolf. As soon as his health permitted, he removed to Augsburg, where he could expect nothing else than bonds and imprisonment, in the cause of that Christ who had been so often crucified, and of that truth which had been so often rejected.

On the 10th of February, 1797, he appeared before his spiritual judges in Augsburg.

BOOS IN THE INQUISITION AT AUGSBURG.

The lamb was now led to the slaughter; Boos stood, for the first time, as an accused person, before the ecclesiastical court—the episcopal and spiritual council in Augsburg. The first thing they did was to confine him in the clerical house of correction at Göggingen, a league from the city, in which none but ecclesiastical criminals and lunatics were imprisoned, and from whence, at the commencement, he was obliged to proceed to the examination at Augsburg, in the custody of a soldier or guard; so that every one must have thought he had committed some great crime, and that he was either a thief or a murderer.

He was confined eight months in this prison, and even

before his examination was treated as a criminal. During the first fifty-four days, he was only brought up and examined four times, but upwards of fifty times in the whole. He that has never experienced what a person's feelings are on such an occasion, can form no idea of them.

His judges were almost all of them worthy men; two of them only—and of these, one of them was generally absent—were violent, bitter, and hostile, and sought by force to make a heretic out of him. The rest, who were milder, had not sufficient strength to resist. Even Nigg, the vicar-general, was more in favour of Boos than against him; but he had not courage enough to declare himself for him, and defend or rescue the persecuted man, because he was afraid of being himself regarded as a heretic by Boos's violent opponent, and of being placed by him in a suspicious light with the bishop. Another of the ecclesiastical counsellors was secretly a friend, who heard Boos gladly, and spent many Nicodemus hours with him; was uncommonly edified by his experience, and often seemed to be entirely won over to his cause. But honour from men and scholastic divinity always again preponderated. And thus he continued and remains as he was.

But all these better-disposed counsellors were unable to render him assistance. His opponent carried every thing before him by violence. His delight and his trade was the making and tormenting of heretics. The only thing which the vicar-general did or could do, as he himself told Boos, was to carry off and burn many packets of his papers and writings, in order to shorten the investigation, and spare him some suffering. Eight months was certainly long enough.

BOOS'S DEFENCE AGAINST THE ACCUSATIONS BROUGHT
AGAINST HIM.

I.

There are those who despise, or too slightly regard the merits of Christ *for us*, and seek to justify and save themselves by their own works. In such characters we endeavoured to awaken a living faith in the merits of Christ *for us*; because notwithstanding all their efforts, they were always uneasy in their minds, and came short of the mark. There are others, who rely too much upon the merits of Christ *for us*, are afraid of self-righteousness, and do not practise the obedience of faith; in these individuals we sought to awaken a living faith in Christ's presence *in us*, telling them that they were able, and that therefore they ought, with him and in him, most zealously to fulfil the divine commands, and thus perfect holiness in the fear of God. But it is not possible for any preacher to pass between these two descriptions of character without enduring affliction and causing offence; yet still he must not conceal the truth from fear of them.

A faith that thinks, or says, that by good works the merits of Christ are lessened, is of the devil. And a faith, that passes by Christ's merits and righteousness, in order to establish its own, is of the Jews.

II.

The greater part of mankind are become animal; they apprehend not that which is spiritual; like the brutes, they regard only that which is visible and sensual, and reject and condemn every thing that is more profound. A proud and obstinate Judaism only scoffs at and despises what it does not understand. During this period, I saw that

Christ, the light of the world, had come in the way of judgment; the seeing became blind, and the blind received their sight; for they who imagined they saw, continued in blindness; but to those, who confessed their ignorance and blindness, he imparted light and wisdom. The majority suppose they see and believe; and if their unbelief is placed before them, though with the best intention, their anger is excited, they think we are insulting them, and take up stones against us; so that he who is compelled to tell them of it, is ill-treated by them.

III.

In Algau, there are many Christians in name and profession: but those who are so in reality and in power, I could almost collect together in a single vessel; and they would altogether only constitute a miserable cargo, most of them being deformed, lame, poor, and sick, and such as were in bodily and mental affliction, and still are so: but they saw the day of the Lord, and were glad. Christians in name merely, know nothing of this day, and vilify them that do.

IV.

People are displeased at us, because we have not always adhered strictly to the form; for instance, in absolution and confession. But we wished, first of all, to lay the foundation, more than to listen to confessions; for they had confessed, God knows how often! both to myself and others. And next, because they were chiefly scrupulous people, who needed faith more than confession. The apostles first preached to them that believed not in Jesus, and then baptized and afterwards absolved them. Thus I sought to act; because the most of them had either no faith at all, or only a dead faith; the preaching of the gospel must therefore precede; and after I had thus laid the foundation, I built gold and silver upon it. Then the

words were applicable, "Thy faith hath saved thee!" A contrite, humble, tender, and believing heart, that seeks its redemption, amidst tears and strenuous efforts, in the blood and death of Christ, does not despise God. And all those that feel offended, if they had been present, would not have been able to refuse absolution to those that thus entreated it. O, how many thousand absolutions are given in the confessional, where there is no sign either of repentance, humility, faith, or confidence! And how many hypocritical confessions and communions are made a mere matter of form, by which sinners are only lulled so much the faster asleep!

V.

That which God has begun amongst these people in Algau, is no fault of mine; and the effort will be in vain to root out again what God has wrought; if it were of man, it would fall away of itself.

VI.

When we said that John, the preacher of repentance, must decrease, we did not mean, that under Christ, nothing more was to be done or performed; his Spirit finds us only still more work. But in order to follow the drawing and impulse of his Spirit, our own self-chosen, self-willed, and self-selected works must decrease, that room may be made for the work and operation of Christ.

But he that has not experienced this during the season of affliction and distress, does not understand it. "They that are in Christ," says Paul, "have indeed crucified their flesh under John;" but they also discipline it daily under him, and it dares not utter a sound against the Spirit. It is then that God says, what he said to Abraham, "Now I know that thou lovest me, because thou hast not spared thy own sinful life."

VII.

We regarded no one as justified by faith, except him, who through repentance had died to sin; and if this was not manifested, we called his faith vain and hypocritical. It then also occasionally happened, that there were some who acted the part of Simon Magus, pretending to possess faith and repentance, and seeking to associate with the rest under this mask; but their duplicity was soon made apparent. Who, however, thinks the worse of the apostles for having baptized Simon Magus, as was also the case with others of their disciples, who, as John says, "went out from us, because they were not of us?" Some were probably in earnest until the season of temptation arrived: but afterwards they fell away.

VIII.

When we said that the law was Moses's chastizing rod, we meant by no means to despise or carry it too far; but that the law only points out what a man ought to do, without giving him the power to perform, which must be obtained from Christ. We said what Paul also says, that a man cannot attain to peace of conscience and lead a holy life under the law, since it does not impart the Spirit, and therefore sin in the flesh rules over us as its bond-servants, like a tyrannical man over his wife; and hence the individual, with all his efforts, attains no further than to the discovery, that he is really corrupt and sold under sin, and therefore needs a Redeemer.

IX.

In answer to the question, 'What had you to do with women?' we said, 'We have nothing further to do with them than with the men, which is, to lead them to Christ; and we must admit that the number of females who are converted to Christ, is greater than that of the other sex, and

that consequently they enter into the kingdom of Christ before the latter.

X.

With regard to those that come to us from other parishes, the reason of their doing so is, because many of the parish priests are still under the law; they therefore violently urge the people to fulfil it, and threaten the transgressors of it with curse and condemnation—all which is right and true. But they fail in sufficiently pointing out Christ to the people as the power, by which alone they can fulfil and satisfy the demands of the law. The better sort, that have the will, but can no where find the ability to perform, then fall into lamentable straits and difficulties; in their distress they run in every direction, and to every clergyman, anxiously seeking the power to perform, which is Christ. And these were the characters that came to me, contrite and sinful in their own eyes, at Unterthingau, Seeg, Wiggensbach, &c. I could not do otherwise or better with such, than direct them, like John, to the Lamb of God, telling them that he would take their sins away, and give them power to fulfil the requirements of the law and of their clergymen; they only needed to believe this vitally, and to weep and long for Christ's Spirit, grace, and righteousness, until he came, and he would certainly come soon, since they had already experienced the grace of repentance and purification, which precede and prepare the way for him.

Some of these believed, and apprehended by faith Christ and his righteousness, laid him as the foundation in their souls, went quietly and joyfully home, and let their pastors build gold and silver on the foundation thus laid. These individuals occasionally told others how and where they had found Christ, and thus one infected the other. All of them, however, believed that they had formerly been under the law, but were now under grace; that they had

formerly been Jews, because they had sought to fulfil the law in their own strength, and thus establish a righteousness of their own; but now they were become Christians; because they have to thank Christ, suffering and dying for them, for their righteousness, and Christ fulfilling the law in them and with them for their sanctification; hence they love him, and live, suffer, labour, and die in constant fellowship of faith with him. I then told such characters to go and confess at home, and to trust and believe at home.

XI.

But with regard to the laity speaking and testifying of these things in such a manner, I forbade it a long time, and continued to do so for years together; but at length I ceased objecting against it. The children of darkness preach in like manner the mysteries of the flesh and the devil, and inculcate their dead works by doctrine and by practice, and they are tolerated; why then should it be taken so much amiss of the children of light, if they let their light shine before others? How did the apostles hasten to each other, exclaiming, "We have found the Messiah! We have seen the Lord! He is risen and has appeared to us!" How intolerable it was to Jeremiah to restrain himself! Jesus sympathizes in his members, and desires also to make others righteous, peaceful, and happy. This ought certainly not to be done before dogs and swine; but at length this was the case also, and hence the things that have occurred. Then it might be said, "Lord, the enemy has come into thy heritage!" In other respects I believe that every faithful preacher ought to wish, that Saul and all the people prophesied.

I believed and taught, that our righteousness must be different to and greater than the mere outward specious righteousness of the Pharisees, if we desire to enter into the inward kingdom of God in this life, and into the

kingdom of the just made perfect in the next. (Luke xvii. 21.)

I therefore paid great attention to this, according to the injunction of Paul, and often spoke emphatically as follows:—

I. That Christ suffering and dying for us on the cross, is our valid righteousness in the sight of God, and that all self-righteousness, which the Jew and the Pharisee establish, in order not to be subject to the righteousness of God, (Rom. x. 2, 3,) is a filthy garment before God, and insufficient to tranquillize an uneasy conscience, much less to justify and save the man. But in saying this, we do not reject good works; for with James, we regard an inoperative faith as a horrible skeleton, for as we cannot please God without faith, which apprehends and lays hold of Christ—so it is also impossible to please God without works, as the effects of a real and powerful faith. For I believed and taught,

II. That Christ in us, fulfilling the will and the commands of the Father, actively and passively, is our sanctification and complete justification. For true and living faith is a tree full of fruit, a sea that pours itself into many thousand streams of good works, a prince with a numerous retinue. Christ dwelling in our humanity, and ruling and reigning in us, is as actively employed as in the human nature he received from the Virgin. Therefore, although good works cannot justify and save us, yet we always believed and taught that we could not be justified and saved without good works, because the righteousness of Christ, spoken of by us, entirely penetrates and pervades our being, as water does the sponge.

We believed and taught,

III. That no man can attain to this righteousness and holiness, or to this Christ for us and in us, except through the strait gate of repentance and faith. The path leads—we said—from John to Jesus; from the school of repent-

ance to the school of the cross, and from the baptism of water, to that of fire and of Spirit, according to the old and well-known way.

And to make this comprehensible to ourselves and others, we divided the people into certain classes. We said there were,

1. Heathens amongst Catholics, as well as in Christ's time; since very many of them live in obvious works of the flesh—in pride, avarice, whoredom, and adultery; and that he was not a Christian, who was only baptized and bore the name; even as according to Paul, he was not a Jew, who was only so outwardly and by circumcision; it is only the new creature that availeth before God, and the keeping of the commandments of God.

Of these Christians by name and profession, and heathens in practice, we said, that in order to come to Christ they must first pass through John's school of repentance, and there let themselves be washed and purified by water and the baptism of heartfelt penitence whilst looking to Christ; for otherwise no one would inherit the inward kingdom of Christ in this life, and still less the kingdom of heaven in the life to come. We said,

2. That in the midst of the catholic community there were Jews, scribes, and Pharisees as formerly. For it is evident, that there are many, who will not submit themselves to the righteousness of Jesus Christ for us, but seek, like the Jews, to establish their own. Of this they are proud, and boast of their many good works, and demand heaven, as it were, of God, as that which is due to them. Of such St. Augustine says, 'They judaize; they have not indeed the name, but yet the error of the Jews, because they do not submit themselves to the righteousness of God.'¹

It is also evident that there are many, who when they

¹ Non quidem nomine, sed errone judalzant, eo quod justitiæ Dei nolunt esse subjecti.

have sinned, make to themselves a covering of fig-leaves, like Adam and Eve, and seek with this tattered garment to cover the nakedness of their sinfulness, to silence the accusations of conscience, and to satisfy the demands of divine justice by a variety of self-chosen ecclesiastical and domestic righteousnesses; seeking to get rid of their sins by praying, fasting, alms-giving, going on pilgrimage, scourging, &c. and thus pass by and render unavailing the righteousness of Christ.

THE SENTENCE PASSED UPON BOOS.

Thus all the pains that were taken during an examination of eight months, proved fruitless. For the heresies and crimes which were sought for, could not be found; and that which was found, which was superior and heavenly influence, and the fruits of a living faith and of the Spirit, were not believed to be such, but were ascribed, as the scribes and Pharisees did concerning Christ, to hell and the devil.

Boos proved every thing that he taught and believed, from the Holy Scriptures, the writings of the fathers, the experience of the saints, and even out of the rituals and liturgies of the church. And that which he could not prove from them, or which was fundamentally refuted, he willingly renounced and did not insist upon it.

By a decree of the 14th August, 1797, Feneberg and his curates were also cited before the Inquisition, because they had received him on his expulsion from the province of Kempten and participated in his sentiments.

On the 30th of August, they were also strictly examined, and then shut up in a convent for a week, each apart, for the performance of spiritual exercises, as a deserved penance and punishment.

Some zealots, particularly some of the priests and dea-

cons in the country, were much enraged against the accused, and wrote to the Vicar-general to make an example of them and to burn such heretics. Nigg related this himself, and added, 'I thought to myself, thou art a fool?'

This Gamaliel gave a different advice, to which they all assented. They called the persecuted individuals before them, and after they had given them a severe reproof, they commanded them to speak no more in this name, and then dismissed them. But the latter departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus. (Acts v. 40, 41.)

They were all sent away except Boos—of whom they thought much too highly. The sentence pronounced upon him on the 11th of September 1797, was of a very different kind. It was, that he should return to the house of correction, where he had already been confined for seven or eight months, be divested for a year of the pastoral functions, and again go through his course of divinity.

To this sentence he made objections, and it was permitted him to remain in the town, but as a prisoner within the city walls.

He has strikingly described the whole affair, and what his feelings were, at the time, in a letter to a friend, dated 22d Sept. 1797.

'I am glad that you have not taken offence at my condemnation. But still there is something strange in being thus condemned. A couple of months ago, my old Adam protested terribly in secret against this cup, so that he even sweated blood. But I laid him ten times a day, skin and hair, upon the altar, and besides that gave myself up also to the Lord, that he might do with me as seemed him good. This produced a good effect. I became tranquil, looked forward to my condemnation with joy, and thought it would continue to be thus. But when the jailor, a fortnight before sentence was passed, announced that it would be a years' imprisonment—Adam thought no longer of the

sacrifice ; he squabbled and struggled against it. I bound him again, all-fours, and again laid him well-bound upon the altar ; so that he was obliged to submit. But on the afternoon of the 10th of Sept. at three o'clock, my sister came to me in the prison, and told me again that I should be condemned, the next day, to the house of correction for a year. O how I felt the blow ! I thought if *she* only had not told me of it ! In short, it gave me pain.

‘I went therefore on the 11th of September, at four o'clock in the morning, from Bethany to Jerusalem, in the consciousness that I should be that day solemnly condemned in the presence of fathers and brethren. I prayed, rejoiced, wept, walked on in this manner, and waited beneath the grove of trees, until the city gates were opened. I went into Siller's cell, and told him of the distress of my heart ; he comforted and strengthened me like an angel. At nine o'clock, I took my station before the judgment seat, and then came the brethren. I was the first there, but we could not speak with each other, on account of the many persons present. We were now told to stand forth ; some one conducted the one-legged Feneberg first, through the door, Siller followed them, and then I came. I placed myself last. There sat the seven men ; (the ecclesiastical assessors ;) here stood the four malefactors. In the midst was a crucifix, a reading desk covered with red cloth ; the ritual lay open in another place. The Vicar-General now drew forth a sheet of paper, told me to step forwards into the midst, and then read with a loud voice and wrathful mien my sentence (of a year's imprisonment in the house of correction.) I felt extremely happy and easy whilst he was reading it, as if it did not concern me. After the Vicar-General had finished, my old Adam uttered a sigh, and I said, I submit to this sentence because I regard it as in the divine order. But the sentence is extremely severe upon me. I hoped that this day would have terminated my punishment, but now I find that it is in reality

only beginning. They then told me to kneel down before the desk, and make my profession of faith, the brethren kneeled behind me on the floor; Feneberg stood and supported himself upon his stick.

‘When this was over, the Vicar-General reached me ten propositions on fine paper, and tied with a thread of gold, as they had been presented to the elector; I had never before been made acquainted with them. They told me to abjure them. At first, I refused to do so, and inquired why they had not previously been given me for consideration? For I should be glad to understand clearly what I was now so solemnly to recant. Lumper took my part. I then read each proposition twice, and said upon each, what was given me at the moment, sighed aloud at each of them and showed my repugnance at their having so perverted my meaning. After I had done, the Vicar-General took them back again, and I saw them no more. No attention was paid to my protestations, nor to the explanation of my sentiments upon each. They all said, *De internis non indicat prætor*. The brethren were then called up, and at length we were dismissed.

(The alleviation of his sentence which he subsequently obtained, has been already mentioned.)

‘Thus you have the particulars of this murderous affair, merely in order that you may have an idea how it fares with us here, because you will certainly be obliged to appear yourself in a day or two. And do not resolve within yourself to act thus or otherwise. For a man knows not in that hour, what he shall do; but pray that the Spirit of the Father may give you in that hour, what you shall speak.’

From another letter of 25th November, 1797. I send you also the attestation of my jailor, which is as follows: *Discessurum a domo nostra clericali admodum sever. D. Mart. Boos, presbyterum, talem se vitæ, morumque gravitatem exhibuisse testor, ut ad mentem apostoli omnibus*

quibuscum erat, vicum se præbuerit exemplum bonorum operum, quapropter eundem omni commendatione dignissimum singulorum, ad quos devenerit, favoribus perimpense commendo.

Ggg. 20th Sept. 1797.

J. G. HOFFMAN, Director.

Thus was Boos once more delivered from the clerical house of correction, and the Inquisitorial proceedings, which had lasted eight months. Yet still he was not entirely set at liberty; he continued a prisoner within the walls, and though he had permission to go about in the city, he dared not remove from it. He hired a little room which was poorly furnished, and had his dinner brought him in an earthen vessel, called a triangle,¹ which poor students and indigent people are wont to use.

During his abode in this lodging, he sought for some one with whom he might repeat his theological studies (Repetitor theologiæ) and as the ex-Jesuits refused to receive him, but crossed themselves in his presence, as a dangerous and dreadful heretic, he applied to the Capuchins, and there found an old and venerable man, father Ulrich à Gablingen, the senior of the convent, who was an author, and a pious and enlightened divine.

This venerable old man understood him, and soon confessed, that Boos understood divinity better than he, and therefore laboured with his judges for his speedy dismissal and restoration to the pastoral office, for he found in Boos a most spiritual divine, and this he testified before the episcopal court. The testimony was believed, and Boos was set at liberty on the 8th of January, 1798, after having presented a petition for that purpose the day before.

¹ He frequently said, when he afterwards occupied a large and handsome vicarage in Austria, and possessed abundance, that the Lord was nearer him, when eating his dinner out of a triangle, than he was in his present sumptuous dwelling. (In triangulo Dominus mihi propius erat, quam modo in palatio.)

Thus after eight months imprisonment and four months confinement within the city walls, he was dismissed to exercise the pastoral functions in the country.

But before we follow him thither, we will relate some remarkable occurrences, whilst he was under the power of the Inquisition ; and also mention a few of his thoughts on certain passages of scripture, and give a display of simplicity before the tribunal of the Inquisition.

REMARKABLE OCCURRENCES DURING THE INQUISITION.

The most remarkable event of all was certainly this, that the jailor or keeper of the clerical house of correction at Göggingen, to whose charge Boos was committed for punishment and correction, was converted by him, together with his domestics, and became of his sentiments. Here again captivity was led captive, and the captive captivated the captor or jailor. Priest Hoffman, for so the director was called, and who was afterwards vicar of Göggingen, received Boos, on his being delivered over to him by the bishop's ordinary, like every other person that was sent to his house of correction, as a criminal, for he never dreamed nor could have believed that a good and pious man would be sent to the house of correction. He treated him therefore as one of the vilest malefactors, and as a heretic ; but soon perceived in him a man of an entirely different character. The humility, meekness, patience, modesty, and piety of the worthy prisoner struck him forcibly, he could scarcely trust his own eyes, and regarded it at first as dissimulation ; but on his entering into conversation with him, and when Boos simply related to him what had befallen him, what he thought, believed, and had experienced—the whole of it not only appeared clear to the good jailor, but he thought and said, ' This is divine and extraordinary ! None of us possess it. O that I

were thus!—That I could attain to it!’ ‘And so you can,’ said Boos; ‘and I wish it were the case with all the world as well as with me, except these bonds. If you believe in Jesus Christ, as you have never done before, that he is able and willing to deliver you from the prison of sin and unbelief, and to bestow upon you grace and liberty from the dominion of sin—the thing is done.’ The jailor believed with his whole house, and experienced salvation; that is, he felt the same grace and peace, which Jesus has promised, and which he also gives to his disciples, as soon as they resign themselves to him. (John xiv. 27.) He was now able to believe and enjoy every thing that Boos preached to him, and became one heart and one soul with him. This alleviated the imprisonment of the dear prisoner not a little, strengthened him in his faith, and gave him fresh courage.

I know an individual, who is himself a witness to the real conversion of this keeper of the prison, and to his being a friend of the good cause. For, some years after Boos, the former occupied the same quarters, and under the same circumstances as Boos. He came therefore in the same manner to this jailor, and experienced as far as depended upon him, the most friendly reception. The jailor and his little circle received this individual, even at the gate of the prison, with tears and heartfelt sympathy; washed his stripes, disclosed the state of their hearts, related what grace they had received through Boos’s instrumentality, and how happy they felt in the enjoyment of living faith in Christ. The said individual testifies to the truth of this, for he has seen and experienced it.

The same thing is also attested by a letter from director Hoffman, which he wrote to Boos in 1798, when the latter was a fugitive, and concealed in Grönbach. The letter will appear in the sequel.

When Boos was confined within the city walls, and had

liberty to go about, but not out of the town, he went frequently to a dealer in old books, in the market-place, who are called, in Augsburg, book-asses, because though they have much to do with books, they neither read nor understand them. Boos looked into some of his books, and asked what kind of books they were? The bookseller replied, 'They are books like those our *saints* use.' Boos inquired, What sort of saints they were? The bookseller rejoined, 'They are a set of people, who do nothing but pray and sing psalms; who do not mix with the world—oddities, who wish to be better than others. For my part I have no opinion of them, I look upon them as hypocrites; we cannot live in the way they dream of, we must do as the world does,' &c. 'Well—thought Boos—this is strange; there may be here something more than meets the eye; for that which the world ridicules and rejects, is certainly not of the world, but chosen of God, otherwise the world would love it. I must inquire further into this affair.' He therefore asked where these saints resided. The bookseller made no difficulty in telling him; Boos consequently sought them out, and found them to be pious souls, who built their salvation alone on Jesus, and lived blissfully in the exercise of faith and love towards their Saviour, not conforming themselves to this world, but seeking their glory in the reproach of Christ.

This was to Boos a new phenomenon. He had formerly complained and prayed to God, like Esaias, and said, "Lord, is there no one in the world that believes as I do? Am I the only one that knows thee? I cannot believe it to be so!" And to his surprise, he found even fifty in that city, who told him of more than *seven thousand*, who through grace, possessed the very same precious faith, and had sought and found, in the name of Jesus, all their salvation and happiness for time and eternity; but who, on that very account, were, like him, despised, rejected, and persecuted by the world. This rejoiced him not a little;

and he praised and blessed God, who had heard his prayer and had replied to his complaint.

The vicar-general, who leaned much towards him, and secretly esteemed him highly, but was afraid of its being perceived by the other members of the court, once told him, that he kept himself too much secluded, and brooded too much over theological subjects; he ought to divert himself more, and go into company and amongst people; commanding him, at the same time, to go to some inn or coffee-house. Boos replied, 'As your reverence pleases to command; even in this I will render obedience, and make an attempt.' He went therefore to a house of the kind, but no sooner had he entered the door, than the landlady, perceiving him, (although she had otherwise no knowledge of him, yet she saw, from his whole appearance, more correctly than the vicar-general, that he was not a person for coffee-houses nor the coffee-house for him,) seized him by the arm, and said to him, whilst leading him out, 'Get along with thee, thou hast no business here!' Boos went away, secretly rejoicing at being treated in this manner, returned to the vicar-general, and candidly told him how he had followed his advice, and what the result had been. The vicar-general could not forbear laughing, and said, 'Well, my dear Boos, I see that nothing can be done with you; we must let you have your own way. Do, in God's name, what you think proper!'

When Boos, after receiving his sentence, sought for some one with whom he might recapitulate his course of divinity, he went to the convent of the Capuchins. On ascending the steps, he heard the monks in the choir chaunting that verse in Jeremiah, "But thou, O Lord, art in us, and thy name is invoked over us."¹ On hearing the monks crying

¹ Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos, &c.

this aloud in the church, he stopped short, was astonished, and said, 'Why, this is my heresy! these monks sing and cry it aloud in the church, and no one forbids them; but they persecute me on account of it everywhere!' He then went to the senior, and inquired, if they believed what they sung in the choir? 'Certainly,' answered father Ulrich, 'why not?' Boos replied, 'And yet, for these very words and this very truth, which you sing so freely and unobstructedly in the church, I have been, for the last eight months, accounted a heretic, persecuted, and condemned.' The senior rejoined, 'Your judges do not understand what they condemn, because they have not experienced it.'

They then conversed together so much to their mutual satisfaction, that they embraced each other, and rejoiced at the acquaintance thus made. The good senior informed him, that he had experienced the same fate, for having preached the same gospel forty years ago, in W., on which account he had been prosecuted, exiled to Sardinia, and excommunicated. But he found salvation in no other, and was resolved to live and die in it.

I have subsequently myself become acquainted with and visited this pious and enlightened man, and have also received letters from him, in which he explained those words in John vi. 45. "They shall all be taught of God," and maintained that this was true divinity: the being taught, enlightened, and drawn to the Son, by God himself through his Spirit; which, however, the world in its wisdom rejects.

During the period of inquisition, Boos was frequently much tempted respecting his faith and experience, because they were so much opposed to the sentiments and conduct of the men of the world, and met with so much contradiction; so that it often seemed as if his faith would succumb in the conflict; and once he was even on the

point of going to his judges for the purpose of recanting, when God came in an extraordinary manner to his aid.

Just in the dark hour of temptation, he received a letter from a friend, who lived at a distance of thirty leagues, but was impelled by the Lord to write to the sorely-assaulted Boos. A simple and pious soul had recently come to him, and said, 'The Lord shows me that Boos is wavering and severely tempted; I saw him tottering hither and thither, and in my vexation I exclaimed, 'O thou wavering soul!' Write this to him. Perhaps it may arrive just at the hour when it is most needed.'

This friend wrote it down verbatim, and it arrived precisely at the critical moment. Boos read it, laughed aloud, and rejoiced at the expression, 'Thou wavering soul!' It freed him at once from the temptation, he believed again more firmly than before, and thanked God for having delivered him from temptation.

The awakening of an individual, whom we will here call Timotheus, also afforded him great consolation during his sufferings from the inquisition.

A son in the faith and in Christ was born to him also, in his bonds and imprisonment at Augsburg. He was a hopeful student, and was tutor in a private family, where Siller and Boos were incessantly vilified and spoken of with contempt. The young man was obliged daily to hear this kind of discourse during dinner, without having previously heard any thing of these men, and without possessing any knowledge of true religion, or a desire to possess it. His attention was excited by the daily calumnies and ridicule which he heard. Things were occasionally related and scoffed at, or represented as heretical, which did not appear to his youthful and unbiassed mind to be so, but, on the contrary, to be laudable. In short, by the very means which were intended to deter him, the desire was excited in him to become acquainted with the despised

individual. But this was not done in a moment; it cost time and conflict. However, at length he ventured, sought him out, found him, and found him to be very different from the malicious representations given of him. He frequently visited Boos in his lodging, who always received him with affection, and soon found that he possessed a susceptible mind. Stäublein, for so the student was called, was more and more pleased at hearing—what he had never heard before—of Christ and his gospel. It appeared evident to him, and he could not deny his assent to it. However he did not immediately attain to a living faith and an experience of the thing. A student, like every one else who pursues the trade of learning, requires a tenfold longer time to understand Christ, and submit himself to the obedience of faith, than the simple-hearted and unlearned. Great violence was necessary. Unger, whom we have mentioned above, in the instances of awakenings, as having been employed by the Lord to teach the learned, and who, residing twenty leagues distant from Augsburg, knew nothing of the circumstance, saw, in vision, a proud student, who hobbled about on weak supports, and received a command from the Spirit, to go to Boos at Augsburg, where he would find him. He arose and went; found, and immediately recognized the student. ‘This is he whom I saw!’ were his first words to him, and he then called upon him to repent and believe. The student also recognized Unger; for he had already seen him in a dream, even as Saul saw Ananias, and Ananias Saul. But he resisted a long time; he was willing indeed, but unable to perform, until the Lord wrought a miracle upon him, dealt with him in an extraordinary manner, rendered his heart contrite, and, by an invisible power, cast him down like Saul to the ground, so that he lay powerless, and at length exclaimed, “Lord, I believe! What wilt thou have me to do?” This happened in January, on the festival of Paul’s conversion, in Boos’s hired house; and the next day, when

they came again together, and the baptism of spirit and of fire was abundantly shed upon the young disciple in the faith—was Timothy's day, the 24th of January, 1798. Hence Boos called him his Timotheus. He possessed very considerable abilities and an extremely childlike mind. A divine change of heart and of his whole being, was apparent in him and in all his deportment. He became a great consolation to the captive Boos, but suffered much at home, in being daily compelled to hear the invectives which were incessantly cast upon his benefactor and father in Christ, by which the people sought to prove their orthodoxy and zeal for religion. But as he was not only an atom¹ by name, but also in sentiment—being truly humble and meek—he bore, suffered, and prayed for the blind blasphemers. His heart was filled with the grace and love of Christ. It was however soon shown him, that he would not live long, but die from the bursting of a blood-vessel; and so it was. He suffered from an expectoration of blood, grew weak, so that he could not continue his studies, retired to his home in the country where he had been born, lived there a couple of years, and laboured much for the Lord, so that by his instrumentality, several persons were brought to the knowledge of the Redeemer, the effects of which remain to this day; but some have already followed him into a blissful eternity.

THOUGHTS ON SEVERAL TEXTS OF SCRIPTURE, WHICH WERE IMPRESSED UPON BOOS'S MIND IN THE YEAR 1797.

From his own hand.

“Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.” (Rom. vii. 8.)

¹ The German word *Stäublein* means an atom or small dust.

There were amongst us those, who imposed upon themselves, either by the advice of others, or at their own bidding, a variety of penances and austerities, (without faith in the forgiveness of sins granted us by Christ, through his grace and meritorious sacrifice. Rom. iii. 22.) and sought by this means to expel, extirpate, and destroy the dominion of sin, which it was impossible to do by the flesh, (or natural power without divine grace, Rom. viii. 3.) From hatred against the lusts which wrought in the flesh, we mortified the body in a variety of ways, (Col. ii. 22, 23.) But in this legal way, we found only distress and enervation of body and mind, but no divine peace nor rest for the soul, because the law, however holy, good, and divine it may be, cannot quicken, but only slay; it enjoins, indeed, that which is good, but cannot impart the power and desire to do that which is good; it may forbid that which is evil and sinful, but it cannot remove nor eradicate the lust and inclination to sin. (Rom. vii. 7, 8.) How much less are human ordinances sufficient for this, since the law of God itself cannot accomplish it. (Rom. viii. 2.)

But as soon as justifying faith in the merits of Jesus Christ, and grace before God was granted us, the evil was remedied. This was therefore the best means of purifying the soul, according to Peter, (Acts xx. 9.) For confident aspirations burst forth from the believing heart, and the Spirit of Christ gave power and wisdom to avoid all opportunities of incitement to sin, as well as to offer a resolute resistance to those evil desires which involuntarily arise, or the thoughts which Satan excites in the mind. (Rom. vi. 12; xiv. 19.)

We have ourselves experienced, that in self-selected paths and exercises, Satan has much power in causing temptations (and distressing the most pious souls) which he would not so easily be able to infuse into the mind, if the individual faithfully walked in the enjoined path of the divine vocation. For God frequently suffers a soul

that walks in self-conceit and self-chosen paths, to fall the more painfully into temptation, that the individual may perceive his faults ; let himself be freed from the burden of the law ; bow in simplicity beneath the gentle yoke of Christ, and abide by his salutary doctrines. (Matt. xi. 29 ; 1 Tim. vi. 3.)

“ But as some of them prophesied in the camp, Joshua came and said, My lord Moses, forbid them. But Moses said, Art thou jealous on my account ? Would God, that all the Lord’s people prophesied, and that the Lord would put his Spirit upon them.” (Numb. xi. 26—29.)

“ And John said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us.” (Luke ix. 49, 50. See also Mark ix. 37, 38.)

This we have also really experienced. When the laity, full of the Spirit and unction, began to speak of Christ and his ways, many took the alarm, and said like Joshua to Moses, Forbid them ! An uproar was immediately caused. ‘ Women are preaching,’ said they, ‘ in holes and corners !’ Others repeated the answer of Moses and Christ :—Would God, that not only they, but all Christians spoke in such a manner, instead of cursing, lying, and blaspheming ! Would God that all prophesied and taught !

But although the reply of Jesus and Moses to such like complaints has been so long upon record—yet the same false zeal still exists. After knowing what Paul says, “ Quench not the Spirit.—Despise not prophesyings ”—(1 Thess. v. 19, 20,) people are still zealous in doing the very reverse. God causes his sun to rise upon the evil and the good ; but we are constantly seeking to prevent others from letting their light shine, and to make them put it under a bushel. Why is thine eye so evil and envious, when God does not limit his gifts and calling

simply to us? Why do people always seek to close the windows of heaven, and to erect a barrier before the great and divine ocean, that they may prevent the living streams from flowing down upon the barren and desolate earth, from the throne of God and the Lamb? Would that men would take more deeply to heart the answer of Moses, Christ, and Paul, when the Lord, even in the present day, fits some individuals, who perhaps do not occupy any official station, for something extraordinary, and makes known his will through them in prophesyings and spiritual sayings, or imparts to them some other gift for the purpose of edification and awakening. Wherefore is such a prophet and inspired individual regarded as senseless and foolish, as proud and self-conceited? Must we not all be taught of God? (John vi. 45.) Ought not the knowledge of the Lord to abound, even as the waters cover the depths of the sea? Have not Moses, Joel, and Christ, promised that in the times of the New Testament, his Spirit should be poured out upon all flesh? Why do they seek continually to quench the Spirit, particularly since, in general, there are so few traces of it? Why do they endeavour to monopolize it, and presume to resist God and to reject the gifts of the Spirit, which would prove to the advantage of every one, and to confine them only to those that are in orders, who generally do not possess them nor make use of them? Have those who possess the key of knowledge received it only for the purpose of closing the kingdom of heaven and of knowledge, or of opening the door to all people?

The disinterested zeal of Moses for the honour of God caused him to reply to Joshua, saying, "Why art thou jealous for me?" If God will glorify himself and magnify his honour in the weak and the simple—why dost thou trouble thyself about my honour? Am I to be the only prophet? Am I alone to honour God?—How beautiful are the words of Moses!—Would God, that all the world,

all the people possessed the Spirit of prophecy and the anointing, and were inspired for the service of God and Christ, instead of serving the devil or sin ! O that the Spirit of God filled every Christian ! and how beautiful would such sentiments be in the hearts of those, who through the ministry of the word of God, afford assistance to the soul ! Paul was of the same opinion : “ If Christ is but preached—in whatever manner it may be—I therein do rejoice, yea, and will rejoice ! ” But now it is said, ‘ Let any thing else be preached rather than Christ ! Let things only go on in their old way ! Let there be no movement of the Spirit, but every thing remain a dead letter ! We had rather that people should curse and swear, than that they should speak of spiritual things ! ’

Some had also vital experience of the following passages.

1. Whilst we were yet without strength, we stood under the servile discipline of a legal scholastic religion ; but when the time appointed by God arrived, he sent his Son into our hearts, and gave us power to become the children of God, through faith in his name. (Gal. iv. ; John i.)

2. They are jealous of me, but not in a laudable manner. They would gladly exclude me from their assemblies, in order to compel me to be of their sentiments. (Gal. iv.)

3. Little children, I travail in birth again for you, until the Messiah is formed in you. (Gal. iv.)

4. Even as Ishmael, the natural son, persecuted him that was born of the Spirit of God—so it is now. (Gal. iv. 29.)

5. According to the doctrines of the divine Spirit, we can only promise ourselves salvation through faith, whether circumcised or uncircumcised, this is all one in Christ—faith alone is required, which works by love. (Gal. v.)

6. All that believe in the crucified Saviour, gladly crucify, and are enjoined to crucify—not the lusts of others, but their own lusts and inclinations. (Gal. v. 24.)

7. Ye did run well ; who has bewitched you that you

now turn your back upon Christ, and prefer being under Moses to obeying the truth. (Gal. v. 7.)

8. Far be it from me, that I should glory in any thing, (however specious its appearance,) but in being thought worthy to bear the cross, the reproach of the cross of our Lord! For his sake, I am to the world, and the world is to me, as a malefactor and an executed criminal. (Gal. vi. 14.)

Some even turned away their faces from us as from one that had been executed.

9. I testify to you, brethren, that the gospel, which I preached unto you, is not of human origin.—Gamaliel did not instil it into me—for I neither received it from man, nor was taught it at universities, but Jesus himself revealed it to me. (Gal. i. 11, 12.)

10. This only would I learn of you: Received ye the Spirit by the works of the law or by the hearing of faith? He that ministered to you the Spirit, which no doctor of the Sorbonne can comprehend or define—he that worked wonders in you, and created new worlds and the new creature in you—did he do it for the sake of your legal works or of your faith? Abraham's example is the answer here. (Gal. iii. 5, &c.)

11. Before Christ came, we were, as it were, shut up under Moses; the law, by which is the knowledge of sin, was our disciplinarian, until Christ, the sin-destroyer came, who pronounces us justified by faith. The sin-destroyer being come—we are no longer under the sin-revealer. (Gal. iii. 23, &c.)

12. "On my arrival in Macedonia, I had no rest, and was pressed beyond measure. Without were fightings and within were fears."

13. The mosaic legislation did not annul the former promise; for if the inheritance was to have been obtained by the keeping of the law, it would no longer have been given for the sake of the promise, and not a single individual

would have possessed it. But God did not bargain with, and sell it to Abraham, but *gave* it to him, because it was promised to him as a gift, and his seed also. (Gal. iii. 6, &c.)

14. "I desire that I may be comforted together with you, by the mutual faith, both of you and me." (Rom. i. 12.)

15. He is not a Jew, who is so merely in the eyes of men, whom the Pharisees have registered as such, and to whom they have given an attestation of circumcision; nor is he circumcised, who is so merely in the flesh, and who has lost a little outwardly, but possesses as many carnal lusts or even more than others inwardly; but a Jew, a true Israelite is one, who is so inwardly, who has the kingdom of God, the God of Israel in his heart, whose heart is circumcised, who strips off, not the skin, but the lusts and desires of the flesh; who possesses not only the letter, but also the spirit of the law, whose praise is not of men but of God. Mankind, perhaps on this very account, would *not* praise him. (Rom. ii. 28, 29.)

16. What if some of them (even though it were the majority, the mass of the people) did not believe! Shall their unbelief hinder or annul in others the belief in God? God forbid, that because many believe themselves rather than God, and prefer continuing to belong to the devil, we should keep them company!

17. "There is none righteous, no not one." All have forsaken the right path. "They are altogether become unprofitable. There is not a single individual that doeth good." (Rom. iii. 10, 12.)

What becomes then of self-righteousness?

18. "No man is justified before God by the works of the law; for by the law is the knowledge of sin." (Rom. iii. 20.)

Nothing more! From whence then cometh righteousness?

19. Through faith in Jesus Christ, God bestows his righteousness unto all, and upon all them that believe. There is no difference, even as all have sinned and stand in need of the glorious grace of God. (Rom. iii. 22 to the

end.) We cannot do without it a moment, any more than the tree without its root.

20. Where is now thy boasting? baptized Jew! It has fallen into a consumption and wastes away. What has occasioned it? Who has been its murderer? What has been its bane? Moses? No; It is the preaching of the gospel, the doctrine of the cross, and of faith in Jesus, that has annihilated all human boasting.

Hence this is, and will ever remain our conclusion:—
 “A man is justified by faith, without the works of the law.”
 (Rom. iii. 27, 28.)

About this time, several even of the laity, in the district of Algau were examined; for which purpose a particular commission was sent thither; the believers were cited before it, and their faith and conduct investigated. The following statement from Feneberg's pen, who wrote it down from the lips of the individual who had been examined, may give the reader an idea of such kind of inquisitions.

SIMPLICITY BEFORE THE TRIBUNAL OF THE INQUISITION.

‘An honest and simple shopkeeper, who had also been awakened and become a believer in Christ, was summoned before the Inquisition and examined. He replied to the interrogatories that were put to him in the following manner. (As the questions may be inferred from the answers, I will omit them for brevity's sake, for besides that, there is nothing in the questions, though much in the answers.)

‘1. We wrote BROTHER and SISTER to these people, simply because it is the custom all over the world, in writing letters, to address *only those people to whom one writes.*’ The commissioners laughed.

‘2. I do not exactly take my clergyman to be a Pharisee, but it often occurs to me, that the Pharisees acted *just as*

he does. However, I banish it from my mind again, and do not wish to look upon him as a Pharisee.

‘3. I have done nothing else in Seeg, (with Feneberg) than complain of my distress and the persecution of my clergyman; and I was there most impressively admonished to patience, subjection, and obedience. This is certainly not heresy!

‘4. I did not separate voluntarily. The clergyman cast me out without a hearing, and denied me and the rest the holy communion. By his lies, defamation, and calumnies—even in the pulpit—he has caused me to lose my employment, and my trade as a shopkeeper. In other respects, he is a worthy man; and I have nothing against him; but I must confess this before the court, because the question is asked me.

‘5. It is a sufficient proof, that I am right with God, since I can bear all this injustice, neither desiring, nor being willing to avenge myself, and that however much it pained me, I have been able to suffer and be silent until now.

‘6. I know of no other difference between Boos and our parish clergy than this, that I never heard Boos, either in the pulpit or elsewhere, lie, calumniate, and vilify, like my clergyman and the rest are always doing. I did not think that this was right, and therefore preferred hearing Boos.

‘7. I have been obliged to run to other parishes, because I was denied the holy communion at home, and because I was desirous of partaking of it, I was under the necessity of going to a distance of four or five leagues, to K. L. M., where it was administered to me. Again, sometimes I had need of advice and consolation, and this I sought elsewhere in God’s name, because I could obtain neither admittance to, nor a hearing from our clergy, much less counsel and consolation. Lastly, because Boos and the believers were so vilified and calumniated by our clergy, I felt impelled to write down and bring them what was taught and preach-

ed against them. However I did not reach further with it than Hellengerst.'

(He was there taken prisoner by the peasantry, robbed of all his little matters, and conducted to Kempten. The Inquisitors knew this and laughed.)

'8. There are no such things as secret meetings and private teachings. What may have given rise to tattle of this kind, is that I have sometimes read in the evenings to two or three individuals, a few chapters out of Thomas à Kempis, or something else of a spiritual nature, on which occasions I was obliged to speak very loud, because my old mother-in-law, who was present, is rather deaf; our enemies, who were on the watch, made it appear from this, that we had private meetings. The other people came to the spinning-room in the manner they are in the habit of doing, and were glad to hear something of a spiritual nature read at the same time. This is all, and as I hope there is nothing wrong in it, I will not let myself be hindered from doing it.

'9. There is much in the scriptures that I do not understand; but this I pass over. There is enough of what I well understand, and by that I abide.

'10. At Augsburg, Boos gave me a copy of Ludovicus Blosius; you may there see how the matter stands with us: it contains an account of it.

'11. Yes, I have received the Saviour, but not in such a foolish fleshly manner as the rude and ignorant people speak of. I have repented of my sins and believed; and that is all. It is all spiritual, as in the spiritual communion. (Here the gentlemen laughed again.)'

Coarse and shameful sneers at the expressions—receiving the Saviour and the Holy Spirit, were in every one's mouth. The world dealt like swine with the pearls; but no notice was taken of that.

After the inquisition was finished, Mr. Natterer, one of

the commissioners, examined him apart; to whom he gave the following answers:—

‘ 12. Boos enjoined me, by way of penance, to ask forgiveness of all those whom I had offended.

‘ 13. I said at home, that, to you, Mr. Natterer, I must tell every thing. You, sir, have won my heart, but the other (Fiscal M.) has not; he is too hasty and inquisitive for me to trust him. It may be that he means well, but in such cases, where common people are examined in such weighty matters, it ought not to be so. Such people are terrified and become confused, and in their confusion they may say something foolish, against their will. In short, he has not pleased me so well as you.

‘ 14. If such an inquiry had been made at the very commencement, it might have done some good; things would never have come to such a pitch, and innocent people would not have been plagued, injured, and calumniated so miserably for a year and a half together. But the people will not believe now that there is nothing the matter, until the clergyman and the rest publicly retract what they have said from the pulpit—which will be a difficult matter.

‘ 15. It is true that I have cast lots, when I was at a loss what to advise or to do, and yet was obliged to act. On such occasions, I prayed in simplicity to God, so to order the result, as that I might know what I should do. There was nothing superstitious in the matter, nor can I imagine any thing of the kind. The apostles also acted thus.

‘ 16. I am certainly not an apostle; but if I act as they have done, that is not superstition.

‘ 17. What is the difference between baptism and regeneration?—I wish I could explain it correctly. In baptism, I suppose that water and the word is employed; but in regeneration, repentance and faith. The Holy Spirit must be in both, otherwise it is unavailing. But when, after

being baptized, the man does wrong, and departs from God, he must be restored by repentance and faith.

‘18. I cannot give up keeping company with these innocent, abused, and calumniated people, because there is no reason for forbidding me from it, and we must leave the world entirely, if we are prohibited from associating with any one, because of a childish, absurd, and ill-founded suspicion. And then again my domestic affairs do not permit it. I could not have ploughed or reaped my field, if these people had not assisted me. All the rest held me in abhorrence, and left me to myself; and although I intreated them, still they did not assist me.’

This good man, by his open and candid deportment, and by his quick and original replies, often caused the inquisitors to smile, and they found it difficult to suppress their laughter. Fiscal M. (the most violent of the persecutors) was frequently compelled to confess, ‘O there is nothing in the whole affair! it is all unfounded—a great noise has been made about nothing. We must render you assistance; you shall be troubled no longer. To a certainty nothing more will be said from the pulpit.’

And such was the case also for a season. The magistrate of the place had even orders to give notice at the church doors, that the affair with these people had been very strictly investigated, and no ground of accusation had been found; they were therefore to be left in peace, and not to be reproached, either publicly or privately; and were to be treated in a peaceable, christian, and neighbourly manner. This public announcement had such an effect, that the very same day, several persons came to the man’s shop, which had not been the case for a long period, and expressed their satisfaction that an end was at length put to the vexatious treatment which he and others had endured; after which they purchased what they required.

But the peace was not of long duration, even as worldly peace is never of long continuance.

The fiscal observed respecting Boos, that whatever he might be with regard to himself, it was certain that he had taught erroneous doctrines.

The clerk of the peace, of whom he inquired respecting another clergyman, whether he had also taken part in Boos's affair, replied to him, 'I cannot see into the clergyman's heart.'

The Fiscal. 'But he is suspected?'

The Clerk of the Peace. 'I am well aware of that. For my part I could wish that the entire district of Southoven were filled with such people.'

The fiscal's commission in Algau did not give satisfaction. It was said that a greater persecutor ought to be sent thither, investigate everything anew, and that the books should be redemanded by decree.

BOOS AS CURATE OF LANGENEIFNACH.

It was in January, 1798, that Boos regained his entire liberty, and after eight months' imprisonment, and four months' confinement within the walls of the city, was again sent forth, in February, to exercise the pastoral functions; Father Ulrich having given him the best testimonials, and his judges having become more lenient by his private intercourse, so that they themselves confessed and assured him that he was the best and most useful ecclesiastic in the diocese. They therefore hastened to restore him to his office.

The place they selected was Langeneifnach, about six or seven leagues from Augsburg, where Koch, who had also been formerly the keeper of the house of correction at Göggingen was vicar. Boos was commended to this man's superintendence, because they could not yet fully trust him, and thought they ought not to leave him entirely without some one to have an eye upon him.

‘It went well with me,’ wrote he, ‘with this Mr. Koch; for he let me do as I pleased.’ But this was only in the beginning; he soon became more watchful. In another letter he wrote: ‘The people of Stauden—for so the district is called—seem to be ignorant of, or to disregard my bonds; they receive the word and the sacraments from my hands, with avidity and without reluctance. And he, of whom it was said, that he wanted to do away with confessing, is always the last to leave the confessional, in consequence of the concourse of people and ecclesiastics.’

He consequently laboured in the pastoral office as before, as appears also from the following letters, which he wrote from Langeneifnach.

1.

On the 14th of February, he wrote as follows:—

‘I am now no longer in the chancery of Augsburg, but in the servant’s room at Langeneifnach. They had decreed, on the 1st of February, to send me very ignominiously to Weilheim, as a supernumerary, without a living; when Mr. B., a merchant, made his appearance, bought me off from the vicar-general, and disposed of me to the vicar of Langeneifnach. *Mutatu loco et casu*. The case being changed with the place, they gave me the curacy for an indefinite period, in the manner I had had it before. I am therefore again what I was, *et vadam piscari*, (and go a fishing.) In this situation I find it difficult to answer your letter, for I cannot inform you how and where I now stand. But my consolation is, my certain knowledge that it is the Lord’s will, and the being permitted and able to do it, is a favour and a comfort.’

2.

On the 19th of Feb. he wrote to friends at Augsburg:—

‘Through mercy, I am very well, and preached again for the first time in public, on the 18th of February. The

Lord prospered his word from my lips; myself and my hearers were affected, even to tears. There seem to be some well-disposed people here—souls that are concerned for their salvation. O if only *some* might receive the Saviour by faith into their hearts, and thereby become children of God, and new creatures! We shall soon come back to Jerusalem, in order to pay for the wine which we have here drunk in common together.¹ But we will come willingly, remembering the words, which S. R. once said to me.—‘The Saviour’s work must be bedewed with prayers, with tears, with sufferings, and sometimes also with blood.’ Well, if it cannot be otherwise, if we must suffer and be martyred—we shall soon come back again. The reason why I already speak of this is because, like a burnt child, I dread the fire; and because my superior, who kept holy-day immediately after my arrival, received orders to keep a watchful eye upon all my words and steps, and particularly upon my correspondence, which he promised to do assiduously, and has already performed. But this shall not deter me from preaching the doctrine of the cross. The crucified Jesus is still a king. He will help us through every difficulty. We rather rejoice in being permitted to be *the last* in the world, and such as have no right to it like others. (John xv. 18, 19.) Only pray that with you we may become fond of the reproach of Christ, and not draw back on that account, but gladly suffer our earthly and sinful part to be fastened to the cross, since flesh and blood cannot inherit the kingdom of heaven.’

3.

Boos to Timotheus.

‘Your second letter reached me on the 18th inst. after preaching. Jesus went with me into the pulpit; and descended from thence upon the hearers. Their hearts

¹ That is, we shall again be persecuted, for the joy in the Spirit which we have enjoyed in fellowship with the Lord.

were affected, their eyes were moistened with tears. Our Saviour now takes me into his protection.—We are once for all as outcasts in the world, who have not power like other men, and must creep through life, as it were ; but this is the proper path, and the very proof that we are *his*. He and his people have always been treated thus.

‘I can easily believe that you derive comfort from the Holy Scripture. I am quite convinced, that to be what we ought to be, we need only three schools. First, John’s school of repentance, which baptizes with water, and cleanses from gross and outward sins. Secondly, Jesu’s school of affliction, which mocks at, scourges, crucifies, slays, and buries our old Adam, both in the gross and in the detail. Thirdly, the fiery school of the Holy Spirit, which baptizes with fire and love, attacks even our most subtle corruptions, and consumes them. These are the true schools. Let him that has passed through these universities come and be our teacher ; and let him that knows nothing of them keep away from us, and go whither he will.

‘The Bible teaches and furnishes us with these three schools. God grant us his Holy Spirit for our expositor.

‘The brethren from S—— would have written you long ago, but were afraid of those by whom you are surrounded. Encourage them not to be so fearful ; their timidity arises from weakness of faith. We must eventually go up to Jerusalem ; (so they call Augsburg, because there is the supreme Christian court, which crucifies Christ, as formerly at Jerusalem ;) there is no exception for true disciples of Jesus ; an untried faith is no faith, imaginary and professional faith any one may possess, therefore it is of no value. You have found my favourite maxim, ‘Men may be met with amongst children, but no children amongst men.’ Seek diligently and you will find many more. True it is ; that the Father will have us to become children, otherwise we cannot enter into the kingdom of

God nor remain there; but we must, at the same time, become fools in the eyes of the world.

‘You ask how I am situated outwardly. Care not about that; for I am rich; have now again board and lodging free, and some little income besides, although I do not even earn my bread; for what is done to any purpose, is done by Jesus himself; I am therefore ashamed as often as I take my seat at the table.

‘Dear Timotheus, do not think it hard, if you are not always in a state of light, but occasionally walk in darkness and sorrow. It is thus with us also, and there is a necessity for it; the salt of Jesu’s sufferings must be mingled with it. Nor must you ever seek to withdraw yourself from the pressure, but wait with resignation until he returns and illumines that, which is by nature cold and dark. Several thousands followed Jesus and rejoiced in his light; but when it grew dark, they drew back in thousands. But do you not act thus. The grace of Jesus be with you!’

BOOS RECALLED.

His liberty and his labours in Langeneifnach were not of long continuance. After a truce of eight weeks, the alarm was again given. The outcry began again, ‘What? the heretic preaching again? Away with him to the house of correction!’

The abbot of Kempten and other prelates and deans in the country, who had previously been his accusers, felt offended, because he whom they had accused had been acquitted and set at liberty. Hence they made new complaints to the elector and bishop, Clemens Wenceslaus himself, and urgently demanded that he should be again arrested and imprisoned for life.

A letter from Boos was the ostensible occasion of this.

According to their ideas, he ought never afterwards to have saluted his companions in the persecution—never have written a word to them, nor have taken any knowledge of them. However, they still lay upon his heart, having been giving him by the Lord, and thus become objects of his affectionate solicitude. They had obtained the same grace with himself, bore the same cross, and endured the same reproach as he. He therefore wrote again to them—obeying God rather than man—rejoiced in their faith, and encouraged them to be patient in their persecutions, (for in the districts of Kempten and Algau the persecution still continued.)

This consolatory letter was intercepted. It was taken forcibly from the bearer's pocket, and sent to Augsburg. It was there said, 'He has written again, and stirred up the old heresies. His having written to these people was itself a crime. He was hereupon summoned to leave his station, and repair to Augsburg. But he reflected, whilst going up to Jerusalem, 'I have been there before, and know well enough what will take place; I can experience that at any time.' He therefore avoided it this time, and sought his safety in flight.

BOOS'S FLIGHT.

"When Herod sought again to take the life of the child, Joseph fled with him into Egypt."

Scarcely had Boos escaped from the horrors of the inquisition—scarcely had he enjoyed eight weeks of repose, and was again in his element as a preacher of the gospel, when he was again summoned before the tribunal of the inquisition, to defend himself for having written a friendly letter.

Boos immediately left Langeifenach, which was on the 2nd of April, because he was compelled; but did he hasten

to Jerusalem (Augsburg) where only eight months before he had been taken down from the cross, that he might let himself be crucified afresh? No, he could not resolve upon directly giving himself up into the hands of his enemies. Therefore before presenting himself to his judges, he went to a friend, who had meanwhile been appointed in Augsburg, and lay on three chairs in the vestry of the cathedral, refusing the bed which his friend urgently offered him. For, in such circumstances, the individual does not wish for a soft couch; hard chairs are even then too soft.

Another individual, some years after, under similar circumstances to those of Boos, had also the honour to pass the night on the same three chairs, and in the same place, and experienced what an easy resting-place they afforded him. That individual knows what a man's feelings are in such a situation.

In the morning, Boos asked his friend whether he should answer the summons or flee? 'They have already heard what I have to say; what avails it to rehearse it to them again?'

His friend replied, 'If they persecute you in one city, flee into another.'

Boos immediately took his departure,¹ but knew not whither to go. He was again cast upon the high road, and stood there, without any one to direct him which way to take. He therefore determined to proceed to the next town, fled to Munich, to the worthy and Rev. Mr. Winkelhofer, to ask this pious man how he ought to act in his present circumstances, and whether he ought to go again to the house of correction? 'You shall not go thither,' said Winkelhofer, 'you have been there before, and know how matters

¹ Boos had not only the precept but also the example of our Lord, in the manner he acted on this occasion; for we read that when the Jews sought to put him to death, he withdrew into the country near the wilderness, and remained there. John xi. 54.

are there.' He concealed him in his chamber for some days, and then recommended him to other friends.

Winkelhofer loved him with tenderness, and had a particular esteem for him till his end. For even in his last days, and on his dying bed, he wrote to Boos, and expressed the esteem and affection he felt towards him. (See Sailer's *Life of Winkelhofer*, pp. 99—107.)

He could not remain longer with Winkelhofer than about three weeks. He fled, therefore, on the 25th of April, from one city to another, and from one friend to another; for no one ventured to retain him long. But he that received him, were it only for a short time, confessed that he had found a treasure in him. During this period, and by means of this flight, the Lord wrought much good through him. For, compelled by necessity, he carried the seed of the divine word and kingdom through the whole country, from city to city, and from place to place; awakening the sleepers in one place, and bringing the dead to life in another. He experienced much that was pleasing, but also much that was bitter and disagreeable. He was never safe long together, and was therefore often greatly at a loss how to act.

Pathmoser recommended him to a clergyman in the palatinate, who had been formerly a professor in D——, and from whom he expected the kindest reception, for the sake of the friend who recommended him. But the clergyman was terrified at the sight of him, and could not decide upon affording the persecuted man a reception and a lodging in his wealthy vicarage, but mercilessly told the homeless and ejected Boos to leave his house.

Unmoved and resigned, and grieved at the man's hard-heartedness and ungracious state, rather than at his own fate, Boos left the house of this priest, and was again without a lodging or a friend, and ignorant whither to direct his steps, looking about him for some good Samaritan to take compassion upon him. But he saw none, and was

compelled, by want and distress, to look for a night's lodging wherever he could find one.

Pathmoser doubtless read this unmerciful priest a severe lecture afterwards; but the hard-hearted man is more to be pitied, than he whom he had ill-treated.

Occurrences of this kind terrified the insecure wanderer so much, that he scarcely ever ventured again to call upon a friend.

At this period, he was generally obliged to wash his handkerchiefs himself in the brook by the way, and dry them on the fences. If he had money to go to an inn, in order to pass the night, it generally happened that the landlord took him by the arm, and pointed him to the furthest corner of the room, and placed a jug before him without a cover, as they were formerly wont to do to those who were regarded as dishonest.

He came also into the neighbourhood of Ratisbon, where the strict and pious fraternity of the RECEVEURS, who had been expelled from France, had established themselves. Since he knew not whither to go, a friend in Ratisbon advised him to apply to that institution, and try whether he could not obtain a resting-place there. He found, indeed, much that was good amongst them, but also a great deficiency in the principal point; nor would they receive him, because they were not at liberty to do so without a permission from the bishop's ordinary. He gives a description of the institution, and of his residence in it, in his letters.

He afterwards spent some time longer in Ratisbon, but was obliged to lodge at an inn, and sit amongst those who came thither to drink, which caused him much suffering. However, he withdrew from them in the day time, and went out amongst the hills and forests, that he might there in solitude enjoy intercourse with his Saviour.

From Ratisbon he went to Presidept Rouesch, in Canstein, who received him gladly, and kept him concealed there.

Partly from a feeling of his insufficiency to administer the office of an evangelist, (for which, however, he possessed such distinguished talents,) and partly impelled by necessity, he once was desirous of hiring himself to a farmer, as a herdsman, in some part of Bavaria, where he was not known. But his plan was happily frustrated; for on entering into the farmer's parlour—the latter immediately recognized and saluted him as a clergyman, hastily took off his cap, and reverentially and devoutly approached him, in order to kiss his hand. The petitioner's courage now forsook him, and he thought within himself, 'I am already betrayed, and dare not let my intention be perceived.' A very different conversation ensued, and instead of becoming the herdsman of his flocks, he was made the deliverer of his soul. Thus more was won than lost.

At length, after having wandered about a long time (from 3rd of April to 1st of July,) and being tired of this mode of life, the Lord let him find a safe and quiet resting-place. On the 1st of July he again visited the worthy Mr. Winkelhöfer, and went, on the 4th, to Pathmoser, at Eb—, who pointed out a secure place of refuge to him, at Scharl's in Grünbach.

Pathmoser wrote to his old friend Beno Scharl, steward of the estate of Grünbach, not far from Hohenlinde in Bavaria, to the following effect:—'Scharl, come hither with coach and horses, to fetch a friend whom I commend to thee; receive him into thy house and heart, without asking his name or who he is, and treat him as myself.'

Scharl, a most upright and faithful soul, came at full speed, with coach and horses to E. took the unknown friend, whom Pathmoser called Zobo (from Booz or Boos) into his arms and his carriage, and without asking any questions, received him into his house like one who has found a treasure, and treated him as an angel of God.

But after a few months had elapsed, a neighbouring ecclesiastic, who had known Boos in his earlier years,

entered the room, and on seeing him there, exclaimed, 'Boos, what brings you hither?' His name was now discovered. But this made no difference with his friendly host, who only loved and esteemed him the more, after Boos had related his whole history to him, and made him acquainted with his faith in Christ. The real cause of his name being concealed from the worthy Scharl was only this, that if inquiry were made concerning Boos, he might say with truth, that he did not know him.

It was here also, that Barti, for the first time, saw and personally became acquainted with the dear man of God, Boos, after having been long in correspondence and cordial connection with him. He visited him at Scharl's, in October, with the beloved Timotheus. On this occasion, Scharl was awakened, and as he had received a righteous man and a prophet into his house—so he received a prophet's and a righteous man's reward, grace and peace, living faith and salvation in Christ. It was now that, for the first time, he knew and experienced whom he had in his house. His joy was unspeakable, and continued so till the end of his mortal existence. Boos now felt more pleasure in being with him, since the Lord had thus paid the expense of his board and lodging, and richly remunerated him in spirit, for what he had done to his servant externally.

During Boos's residence at Grünbach he received several letters; one of which, from his former jailor in Göggingen is worthy of insertion here.

THE KEEPER OF THE PRISON TO BOOS.

Göggingen, Sept. 1798.

"May Jesus live, reign, and triumph in us!"

'Dear friend! You think I have forgotten you, and that I am perhaps ashamed of your friendship. But this is far from being the case. Every one who loves our Lord

Jesus is my friend, even if he be in bonds or in ignominy. It gave me extreme pleasure, as well as the aged senior of the Capuchins, whom I frequently visit, to be enabled once more to read a line from you. The old man immediately approved of the step you had taken, of not answering the summons, but I found more difficulty in doing so; for you know how gladly I keep people with me, and how hard it is for me to let them go again. However, I must also assent to the course you have taken, and the more so because it would probably have fared with you the second time, as it did the first. I perceive this, from the wavering disposition of the Vicar-General, who, according to ancient custom, says to day, 'He is a good man,'—to morrow, 'He is good for nothing; he deceiveth the people.' Hence the step you have taken may be correct. I hope that your health continues good, and that the merciful Samaritan (Scharl) who took you upon his ass and brought you to his inn, still takes care of you. I join in thanking him for his kindness, and know that he will not lose his reward for it. The Lord will reward him, for whose sake he received you.

'I have been lately in Langeneifnach, where we spoke much of you. The vicar read your letter, which has already procured you many good friends, even of those who were previously your enemies. The vicar takes your part, loudly and energetically. But you will not return. It is a path of affliction to Augsburg, the track of which may well cause affright. But shall this always be the case? The disciples are absolved—ought not the teacher to be so too, particularly since no error has been found in the former? The Lord direct your steps, and instruct you in what will be most conducive to his honour. If I could serve you in any way, I would really do it with joy, without hoping for any thing in return; but I am nobody, and do nothing but carefully lock up, that none may escape. O that I had not to do this any more! If I can assist you with

money, let me know it; this is no compliment, but real sincerity. Farewell; our Lord Jesus be with you!

Yours sincerely in the Lord,

J. G. HOFFMAN, Custos Carceris.

BOOS IN THE INQUISITION A SECOND TIME.

It was only during a few months that the persecuted Boos was permitted to live secure from his foes and persecutors, and rest from his sufferings in the mansion of the faithful Scharl, his place of refuge, in the lap of the sincerest friendship and affection. Search was every where made in order to recapture the fugitive.

With this intention, Fiscal M. sent for a friend of Boos's, who had meanwhile received an appointment in Augsburg, in order to ascertain where he was. 'In case this is not revealed, we must cite him by an edict, and affix a proclamation on the church doors, (*ad valvas ecclesiæ cathedralis.*) It is known to the bishop's court, that you are his particular friend, and correspond with him; if you will discover him to us, we will deal gently with him, and send him a special citation.'

In order to protract the affair, and the better to consider what was to be done, the undaunted friend replied, that the Fiscal might make application to Mr. President Van Rouesch, Privy Counsellor to the Prince of Oettingen, who was able to give more exact information respecting Boos. This gentleman was not only a warm friend of the cause, who, during the flight, took the fugitive under his protection, as well as others, and afforded him an abode in Oettingen and Canstein, and showed him much kindness—but he also knew what was just and equitable.

The worthy president was therefore requested, by the bishop's court, to inform them of the fugitive's residence. He did so, but with such conditions and powerful remonstrances, that Boos seemed to be sufficiently protected.

After this excellent commencement of the matter, the fugitive, who had now rested and refreshed himself, arrived on the 9th of December, 1798, in Augsburg, and again presented himself before his judges.

‘Weary of doing nothing and of concealment under the name of Zobo,’ writes he, ‘I cast myself again into the hands of my enemies at Augsburg ; saying, Here I am, tear me to pieces ! They were astonished at my presenting myself, received and treated me more mildly than I had hoped for, scourged me a few times, and sent me towards the east.’

On arriving in Augsburg, he again hired a little room, in what is called the *Hafenberg*, which looked like a prison, and was provided with iron gratings. Where all besides refused to dwell, was his habitation. No sooner had he shown himself to his judges, than his examinations commenced, being called up four times before the end of the month, and particular inquiry was made respecting his friends, with whom he had resided and carried on correspondence. But Boos would make no disclosures respecting them, because they were his friends and benefactors, without whom he could not have lived, and who were nothing to them.

He was asked, Why he had fled ? He answered the Fiscal who made the inquiry, in the same manner with the man that was born blind : (John ix.) ‘I have already told you ; do you wish to hear it again.’ The Fiscal grew angry, so that he no longer knew what he did, and often could not ask any more questions.

Thus the examinations closed, and Boos remained during the winter in Augsburg, in his hired house, under the protection of the Vicar-General. However, he was confined within the city walls for the space of four months.

God then raised him up a friend, whom he called *Jack Fearnought*, because though under arrest, he sought him out and visited him every day, to bring him letters and consolation. This individual was a witness of his tempta-

tions and tribulations, but also of his heavenly consolations, joys, and the refreshment which the Lord afforded him in his weakness, and restored his courage. For he was naturally much inclined to timidity and despondency, and had often to struggle with them; but after he had overcome, had felt his own weakness, and was again divinely strengthened and comforted, he was as bold as a lion, and no longer esteemed his life too dear to be yielded up for the Lord. 'God all,' said he, 'and man nothing.'

The friend, alluded to above, had the happiness—to use his own words—and the privilege, of rescuing him and B—, of the diocese of Constance, who was persecuted also at that time, from the extreme pressure of inward sufferings and temptations, and of cheering them with passages of scripture, which were given him at the proper time for the afflicted individuals, and which he held up to their view with the greatest confidence of faith. 'Thus it is written,' said he to the suffering and persecuted brethren, "Such things must befall you, if you are true Christians and followers of Jesus and the apostles. You must be esteemed as the filth and offscouring of the world. Count this, therefore, all joy, as did James, Peter, Paul, David, and the prophets."

This friend had the boldness to make application for them in every quarter—to the magistracy, the vicar-general, and the other members of the court, in order to alleviate their fate and to plead their cause. He was afraid of none of them, although walking continually on the edge of a precipice. When the Vicar-General asked him, Why he took the part of these people?—the undaunted man replied, 'I must attend to them, because it is my vocation, since I am a pastor, and they are in my pastoral circuit. I do nothing but what love to our neighbour requires towards every one.' The Vicar-General clapped him on the shoulder, and said, 'You have done your duty.'

Boos could not comprehend his boldness, because he

himself was much more timid. He confessed to him that he was to him "A man sent from God." (John i. 6.) a Jack Fearnought.

The same individual, who thus ministered to Boos during his confinement in Augsburg, and was raised up and given him by the Lord for his consolation, removed by the divine direction, fifteen years afterwards, into the neighbourhood of Lintz, in Austria, when Boos was there in a similar or even a more critical situation, and was there sent by God to the persecuted and imprisoned man, even as had been the case at Augsburg. He there also sought and found opportunity of administering help and comfort to the afflicted man, and went again intrepidly to his judges, in order to take his part and speak on his behalf.

BOOS'S DISMISSION.

The more lenient Vicar-General, who esteemed the poor captive, and frequently pressed a ducat or a louis d'or into his hand, with the injunction not to betray it to the Fiscal—this Gamaliel would gladly have rescued him entirely had he been able. But when he saw, from the vindictive proceedings of the Fiscal, who was continually intriguing with the electoral bishop, and even sought to render the Vicar-General suspected, that there was no peace to be expected for the persecuted captive in that diocese—he gave him the advice himself, to leave that part of the country, in order to seek a reception in another diocese, and when he had obtained it, he might apply for his dismission.

Boos followed this advice of the Vicar-General, and through the recommendation of an eminent and sympathizing friend, who faithfully and seriously took his part in all his persecutions, he procured admission into the diocese of Lintz, in Upper Austria, of which Joseph Anthony Gall was the bishop.

He took his departure from Augsburg at the end of April, 1799, in company with another persecuted and expelled divine, from the diocese of Constance, and sailed down the Lech, accompanied by the tears and blessings of his friends. '

The Vicar-General gave him this excellent vocal testimony, 'You are, *formaliter, sancti*, although, *materialiter*, you have made mistakes.'

Cornelius wrote on 30th April, 1799, from Canstein. 'This morning, Silas conducted our wandering Abrahams to the port, whom our Lord has commanded to go forth from their country, their kindred, and their father's house, into a land which he will shew them.' (Gen. xii. 1.)

Whilst Boos is sailing down the Danube, the following reflections are submitted to the reader's consideration :—

(From a friend's letter.)

History proves

'1. That many a godly and enlightened individual is, though innocent, regarded as a heretic, and persecuted, even as Jesus and his apostles themselves.

'2. That the superiors of the church—the bishops, pastors, and teachers, have often been very severe persecutors of true Christians, and have occasioned much mischief and many divisions.

'3. That seminaries and pulpits have generally been filled by controversialists, who have not possessed the Spirit of God, and also by inconsiderate young men and false brethren, who had more at heart their temporal advantage, power, honour, and pleasure, than truth, Christ, and the salvation of the souls of men.

'4. That the church has always flourished the most under the cross, and never consisted of the multitude, or acted the part of the persecutor, but on the contrary of a

little flock, and the persecuted. *Ecclesia pressa, non pre-mens, vera est.*

‘5. That the antichristian church has always placed its chief object and sanctity in outward things, images, shadows, and in services, by which it has sought like a Hagar to earn something, whilst it has hated and persecuted the free Sarah.’ (Gal. iv.)

CHARACTERISTICS OF TRUE BELIEVERS.

1. They boast of no other teacher but Jesus. It is not said, “I am of Apollos, I of Peter, or I of Paul.” (1 Cor. iii.)

2. They are of one heart, and one soul, and of one mind, and they love each other. (Acts iv. 32; ii. 44. 1 John iii. 11, 14; iv. 7.)

3. They impart to each other their temporal and spiritual blessings. (Acts ii. 44, 45, &c.)

4. They are indebted to Christ for their righteousness and salvation; in Adam they are great sinners, and are, and walk justified in Christ, and like Christ. (1 John ii. 29; iii. 3, and 7; iv. 2, 3.)

5. They ascribe to themselves only nothingness and sin, however long they may live in a righteous state, and however much good they may do. (John xv. 5; 1 Cor. xv. 9.)

6. If one of them is asked, ‘Whence knowest thou, that thou art in the true church?’ He would answer from the bottom of his heart,

‘(1.) Because I cleave to Christ. (John xv. 15.)

‘(2.) Because I have received his Spirit. (1 John iv. 13; iii. 24; Rom. viii. 9, 14—17.)

‘(3.) Because I keep his commandments and love the brethren. (1 John iii. 14; John xv. 12; xiv. 21.)’

None of the divines with their mere literal knowledge would be able to reply so satisfactorily to the last question, as a simple Christian did with the above answer.

CHAPTER III.

BOOS'S RESIDENCE IN AUSTRIA.

WE left our worthy pilgrim, setting sail from Augsburg, where the advice of the Gergesenes had been given him, to depart out of their coasts, because he cast out too many devils—and proceeding down the Lech and the Danube to Lintz in Austria. There we meet with him again, and will now hear the continuation of his history.

Things wore at first, a very different appearance at Lintz, to that which they presented at Augsburg; but in the end, the result was the same, or humanly speaking, still more distressing. We will however relate the whole affair, in regular order, from its commencement.

The weary exile experienced a joyful reception at Lintz. The bishop frequently said, that 'he wished he could obtain only twenty such ecclesiastics.' Boos felt like one new born in being at length again left at peace and undisturbed after such prolonged and painful persecutions. He immediately received a temporary appointment—which was necessary previous to his regular reception into the diocese—to Leonding, near Lintz, as assistant to the Rev. Mr. Pichler; and both the clergyman and the parishioners were very well satisfied with him.

With what zeal and satisfaction he laboured in the pastoral office, how consistently he acted as a divine, and

how he distinguished himself in doctrine and practice, may be seen from the following excellent and impartial attestation of his spiritual superior, Dean F., with which the latter furnished him, when after a two year's residence in Austria, he formally applied to the civil authorities and the episcopal consistory to be received into the diocese.

Dean Fr—'s attestation.

' The undersigned can give the most conscientious testimony concerning the Rev. M. Boos ; that the latter, during his residence here, as assistant preacher, has given distinguished proofs of superior philosophical and theological principles and attainments, and of a blameless and truly amiable moral character. By his zeal and sound doctrine in the pulpit and confessional, at the sick bed and in the instruction of the young, both at school and in the church, he has already effected much good ; has assisted with kindness and modesty in promoting obedience to the orders of government and the injunctions of the bishop, has edified his parishioners by his blameless deportment, and has thereby gained the universal good-will and perfect confidence of the people. He gave a laudable example of perseverance in his pastoral duties to all the curates of the deanery, during the painful and hostile aggression in December last, by never removing for a moment from his post, by continuing in the exercise of his functions as a pastor and teacher, by visiting and comforting the sick, undauntedly and at the hazard of his life, when surrounded by hosts of raging foes, by imparting patience and resignation to the timid and distressed, and by appeasing the enemy, by which still greater disasters were prevented ; thus rendering essential service in this respect also to the church and parish at large. With respect to these his distinguished qualities and merits, the undersigned feels himself under obligation warmly to recommend the above

mentioned clergyman to a speedy and assuredly advantageous reception into the diocese.

JOS. FR—, Dean.'

July 10, 1801.

From Waldneukirchen, Bertgen, a prebendary and friend of the bishop's, took him with him to his large and extensive parish of Peuerbach, where a blessing attended his labours. He there preached and catechized under the inspection and in the presence of his episcopal friend, during the space of five years; and by his apostolic zeal, by his affecting discourses, and his incomparable popularity, he gained the highest commendations and good will, both of his vicar and friend Bertgen, and of his numerous parishioners, as well as of the late bishop, Joseph Anthony Gall, and the whole consistory.

The following letter from a neighbouring clergyman, and his own 'Daily Thoughts,' from which I will insert an extract, afford us sufficient information respecting his labours at Peuerbach.

From a Letter of an Austrian Clergyman.

'Martin, whilst at Peuerbach, was for several years my nearest neighbour. We frequently met, and he often unfolded to me his inmost soul, by which means I became acquainted with the purity of his motives. He was also unwearied in his pastoral duties, which he fulfilled with all alacrity and self-denial. He was highly esteemed by his vicar, Bertgen, by the dean and the ecclesiastical council; and this esteem was likewise felt for him by the then venerated bishop Gall.

'However active he was in his occupations out of the house, whilst visiting the sick, catechizing, and providing, he was not less so in his study; for he wrote down, in the beginning of the week, all the discourses he delivered at

the school and in the church. I frequently visited him on a Monday or Tuesday, and found his sermon and christian instruction for the following Sunday already upon paper. He was uncommonly rich in his ideas, views of subjects, suitable expressions, and popular mode of address. I was never able to hear him preach, from being obliged to perform the same services, at the same hour, at home; but, from the impression made upon his hearers, it must be inferred that he was full of spirit and life.

‘He was an incomparable friend, as it regards corresponding, replying, giving information, communicating observations; all which was done copiously, kindly, speedily, and punctually; and his beautiful and delicate handwriting was seasoned with salt, and peace, and vital religion. His ideas, admonitions, and views were always delineated in scripture characters, which were ever at his command.

‘These inward riches, together with his unwearied activity, enabled him to perform so much, and with such celerity. Very early in the morning, as well as late at night, he was to be found at his writing-desk, and before the bell called him to daily worship in the church he had already written his letters or other documents.’

EXTRACTS FROM HIS JOURNAL FOR THE YEAR 1803.

‘*July 1.*—I lately visited an old maid of honour, who had formerly attended the princess E——, but was now sick. She still possessed some remains of princely pride; for, on my omitting to visit her for two days, she scolded me dreadfully on the third, and turned her back upon me. I made the sign of the cross at her, and said aloud, “Bless them that curse you:” on which I took my departure. This touched her to the quick; she sent for me to-day, and affectingly asked forgiveness. I was now able, for

the first time, to reach her heart. Bless them that vilify you, even to your face, or turn their backs upon you.

July 2.—He that has built his house upon a rock—that is, he that is established in Christ, and whose religion is well ordered, must expect that storm, and rain, and a time of trial, will soon come upon him. Now, if this gust of wind does not blow down the house, it is evident by this, that the latter is not based upon the sand, but upon a rock. When in seasons of affliction, so many are overturned and fall away, it is manifest that the religion of such is only a building of sand.

July 3.—On remarking to-day, at a sick-bed, that he who first seeks the kingdom of God, has the promise from Christ, that he shall never suffer the want of that which is necessary for his earthly subsistence : ‘So I say likewise,’ said the sick man ; ‘I have always conducted myself in a proper manner, have never neglected prayer, &c. and hence it is that I am grown so rich.’ This speech grieved me as much as if I had been compelled to swallow chalk. It not only occurred to me, that the self-righteous Pharisee seizes on his own righteousness, like a cat upon a mouse ; but I also said, ‘This time I have thrown the mouse to the cat.’

July 4.—“He first loved us,” says John. This ought to incite us to love him in return. There is no means more powerful to incite us to this, than when it is said, He has already loved thee long ago, and loves thee still. Christ, who finds a kind of blessedness in loving us men, cannot be satisfied with us, unless we love him in return. If we do not, we destroy, as it were, both his felicity and our own.

July 5.—“He that expounds that which is holy, and casts it before dogs and swine, must pay for his teaching.” I have nothing to add, further than that it is certainly true.

July 6.—Were the emperor to send word to us by his

son, that we should take no thought for our life, what we should eat or wherewith we should be clothed, since his father knew what we needed—he had a sufficiency of such things, and had already made arrangements that we should be provided with them; and that we should only be careful that his will, the laws of his empire, be fulfilled—all would rejoice, and feel their minds quite at ease, on receiving such a message. God has long ago said the same thing to us by his Son; and yet there are only few that rejoice and are at ease upon the subject. A sign that men trust less to God than they do to the emperor.

‘*July 7.*—“Stir up the gift that is in thee,” said Paul to Timothy. It seems that grace, light, power, zeal, and courage, occasionally sleep in men, since Paul tells us to stir them up, or awaken them. At least I find something of the kind in myself. Frequently all light seems to be extinguished, all zeal abated, and all courage to have failed. And this often lasts for two or three days. All at once they all re-appear, as if they had previously been asleep, and had now awoke out of sleep.

‘*July 8.*—A widow, with six children, dragged her son by force to school. When the latter, at the threshold, perceived Boos and the teacher, he endeavoured to escape from his mother; but she seized him with both hands, placed the lad in the middle of the school, and said with tears to the teacher and to Boos, ‘Help me to bring up this boy—he refuses to be obedient to me.’ Boos stood up, and said, ‘Yes, we will help you, for since you bring your children to school, you deserve our commendation and assistance.’ To the boy he said, ‘Fall down on thy knees before thy mother, and kiss her feet and her hand!’ The lad immediately knelt down, and did as he was commanded. He was then obliged to thank his mother for having brought him to school, and beg her pardon, and that of all the children. The boy did all this without making any objection. ‘Your child is not entirely perverted,’ said Boos to

the mother ; ' he obeys as promptly as any recruit.' She went away comforted.

' *July 9.*—It is an excellent idea of Professor Sailer's,' said Bertgen frequently, ' that a man may study away his understanding.' He then went on to say, ' Most of the learned are fools, and unfit for the world they have before them ; for they have another in their heads which does not exist, and therefore cannot avail themselves of the present one. This is solely because they are always looking into their books, and never into the world, and particularly into that which is within them.

' *July 10.*—A person who was under arrest, feigned himself ill, and sent to-day to have the sacrament administered to him, that he might be brought into a chamber from which he might the more easily effect his escape. Scarcely had the police officer left him for a moment, than the sick man recovered, arose, and escaped, leaving his fetters on the road about a mile from this place. The magistrate is now in a rage at the physician, who pronounced him ill, at the policeman who suffered him to escape, and at the clergyman for not perceiving the deception. The children of this world are and have been, in their way, a great deal more prudent than the children of light ; and when the former outwit the latter by their subtlety, the magistrate is astonished, and slanders them.

' *July 11.*—Those people are more dear and acceptable to God, who seek something from him, than they who are desirous of giving and bringing him something. The Pharisee was, in his own eyes, rich in good works, and he wished to offer and present some of them to God. But God said, I want nothing from thee. The publican came poor, and besought grace, forgiveness, and justification from God, and God was well pleased with him—he gave him what he desired and required. The poor are filled with good things, while the rich are sent empty way. The rich are poor—the poor rich.

' July 12.—It seems to me as if God became more and more friendly and condescending towards men. In the Old Testament, God always punished them severely, when they went astray ever so little. In the New, his strokes are more seldom, slow, and are often completely withheld. In the old dispensation, God made himself known to man only as Jehovah, as He that was, and is, and is to come—as the God of Abraham, Isaac, and Jacob. In the new, he suffers himself to be called, Father, Son, Brother, Holy Spirit, and Comforter. All this is certainly much more friendly, condescending, &c.

' July 14.—I have just parted with all my money to two travellers. But, my God! it is not *my* money. I could wish neither to have nor to need it, for all that is mine is but a wretched affair. O God, let me be *thine*! I give thee this day all that is *mine*!

' July 15.—' I have still something upon my heart,' said an individual just now to me, 'but I dare not tell it to any one, nor even to you, and yet it often presses hard upon me.' 'Then tell it to God,' said I, 'for we may tell God every thing, good and evil, small things and great, in short, every thing.' On this she even told me that which she had wished to conceal from me.

' July 16.—The Pharisees were unable to give any proper reply to the Saviour's inquiry, "What think ye of Christ? whose son is he?" although they were continually hearing and reading about him. They were destitute of "the excellency of the knowledge of Christ." (Phil. iii.) Such is also the case with many Christians in the present day; they hear and read much of Christ, and yet only a few of them can give any proper account of him. They are also deficient in the excellent knowledge of Christ; for did they possess it, they would, with Paul, regard every thing else as little as they do the dirt beneath their feet. But as other things please them better than Christ, they have therefore not the proper knowledge of him.

' July 18.—There are those amongst us, who, when they fall into any temporal or spiritual distress, undertake a pilgrimage to some place where the Virgin Mary or some other saint is particularly venerated. To such I am compelled to exclaim, ' My dear people, " what think ye of Christ? whose son is he?" Your hasting hither and thither betrays that you are still ignorant of him, and that you place more confidence in his mother and in the saints than in him. But when did his mother ever say, " Come unto me, I will help you, I will give you rest?" Has she not rather said, ' What he saith unto you, do ye! ' '

' July 20.—It is foolishness in the wise men of this world to consider those as in the dark, who notwithstanding bear the sum of revelation in their hands and in their mouths. This is just as absurd as to say, a night-lamp affords more light than the sun. How can the sun help it, when obscured by clouds, or divinity when darkened by divines?

' July 21.—' The earlier a man repents and reforms, the better for him. But better late than never.' Thus spoke Boos to a man, who, on his dying bed, was giving way to

despair, because of having continually delayed his repentance. He took courage, and regained confidence.

*'July 22.—*Christ in the heart and a cross on the shoulders, demonstrates a true Christian.

*'July 23.—*Grace from within and chastisement from without, draw, drive, urge, and induce many, nay, almost all sinners to repentance. A profligate fellow, who was hasting, in the night, after the gratification of his lusts, fell into a well, and was drawn up half-dead. He then acknowledged and confessed his sins, and the reproving and warning love of God.

*'*What conscience and the preacher were unable to effect, the fall into the well accomplished.

*'July 24.—*The consequences of sin are often long in manifesting themselves, but they are always sure to be felt. The rich glutton fared sumptuously until the day when he was buried in hell. *'For twenty years together, I have drunk to this degree,'* said a drunkard, who was at length made ill by it, *'and it never injured me until this time.'*

*'July 25.—*If we had no sufferings, we should have much less joy. Were there no fellowship in suffering, there would be no fellowship in joy. Boos experienced this when the pleasing intelligence arrived, that the persecuted preachers, S—, B— and G—, were again appointed. But he felt even much more than this.

*'July 26.—*It is a rule in heaven and on earth, that he who sows evil seed cannot possibly reap good fruit. He that thinks, speaks, and does evil, cannot possibly be made happy by it. The woman Sin, always brings forth children to the sinner, who will pierce and torment him.

*'July 27.—*There are some women who are every where lamenting and complaining that they have such profligate husbands, who are always drinking, gaming, &c. To such Boos was wont to say, *'Good people, these complaints and lamentations do neither yourselves nor your husbands any*

good. Rather take your husbands and carry them, as the bearers did the sick of the palsy, every day in prayer, to the Saviour; and when Jesus sees your faith and your tears, he will and must at length say, "Be of good cheer, my daughter! I will help thee and convert thy husband!"

'July 28.—Having a weak and delicate stomach, the richest and most nutritious food is just the least suitable for me; the stomach, by receiving it, only becomes still more weak and delicate. And because I have a heart that is not sufficiently grounded in humility—great honours, titles, and offices are unsuitable for me.

'August 1.—Christ, during his incarnation, kept a watchful eye upon those who believed on him, sought him, followed him, inquired for him, loved him, and wept before him. And since he is now the very same still—what an encouragement for all to believe on him, seek and follow him, and with tears inquire for him!

'August 3.—I every where meet with souls that sigh and languish after God, and I am glad to see it, for it presupposes a life which cries and sighs after its nutriment, its air, and its element—that is, after God.

'August 4.—Covetousness takes money both from the friends and foes of God. The prophet Elisha's servant took it from his friends, Judas from his foes.

'August 5.—Beware of falling; for not all who fall, rise again. Peter arose—Judas continued lying, or fell still deeper.

'August 6.—It is this day a year since Bertgen and Boos arrived at Peuerbach. My God, let us not fish for gold and silver, but be fishers of men! for we did not come here for silver and gold, but to win souls.

'August 7.—The great men of the earth have frequently been afraid of the kingdom of Christ and the pious; and yet they and their grandeur have the least to apprehend from them. For the subjects of Christ's kingdom are enjoined not to exalt themselves, nor to participate in

worldly dominion, and they themselves would rather be subject than rule. Satisfied and rich in inward glory, they willingly render unto Cæsar the things that are Cæsar's.

'*August 10.*—The wise men of old derived their light and wisdom from the Jews, because the latter possessed the true light, the revelation of God. Our modern sages do just the reverse; they depart from the true light of revelation, and derive their folly from themselves or from the heathen.

'*August 12.*—It is often dark, gloomy, and melancholy in the mind of man, and then again bright, cheerful, and joyful, just as it is in the great world: hence man is the world in miniature. In the great world, it is often foggy and rainy for a fortnight together, and cold and wintry for almost half a year; no wonder, therefore, that it is likewise frequently so in the little world. Men cannot change the weather, nor alter their natural dispositions. But divine grace is able to do all things.'

'*August 15.*—When it is night in the great world, I cannot make it day; and am obliged to wait until the sun rises. So likewise when it is night in me, I cannot make it day nor light: I must wait (praying) until the sun,—the light, shines again. Wait therefore!

'*August 21.*—Last night, two women were praying in the church-yard till twelve o'clock. The Sacristan thought, on perceiving them, that they were either fools or thieves. He fetched the watchman in order to help to examine into the matter. When the watchman saw them, he said, 'Oh, these are here almost every night, they do nothing but pray! You may go to bed with an easy mind.' Boos said, on hearing of it, 'Now-a-days, when any one passes the night in prayer, he is a fool or a thief, in the eyes of those who pray as little as the Sacristan.'

'*August 22.*—Boos visited a sick man to-day, who lived at variance with a neighbour of his. 'You may die,' said Boos, 'and you ought, therefore, to be reconciled to your

neighbour, both inwardly and outwardly.' 'Very true,' answered the former, 'but I am apprehensive of fresh disturbance, if I speak with her.' 'If you think proper,' said Boos, 'I will ask her forgiveness in your name.' The sick man replied, 'Yes, I wish you would.' Boos went to the woman, took off his hat, and humbly asked pardon of the woman. This touched her heart, so that she shed tears, and promised him that she would immediately prepare something good for the sick man and bring it to him, as a sign of her reconciliation; 'Well done!' said Boos, 'go, and do as thou hast said!'

'August 26.—A woman has just been here who said, 'My husband beat me yesterday, till I was half dead. He then read in the 'Legends of the Saints,' of a holy woman, who also suffered herself to be half killed by her husband, and bore it all with the greatest patience and meekness. He then said to me, 'See, woman, so oughtest thou to act when I beat thee, thou mightest then become a saint by my means.' I now ask you,' continued the woman, 'whether I ought to imitate this holy female, and let myself be made a saint by beating?' I answered, 'Yes, you ought by patience and meekness, to change the wrath of your husband into admiration and love, and prove that you are not only a Christian, but a saint. Go and do as he said unto thee.' She went and did so.

'August 27.—'What will my comrades say, if I no longer game, drink, and do as they do?' said a young man to-day when I recommended another mode of life to him. I replied, 'When those people jeer and ridicule you, and your better way of life, it is just the same as when scrofulous people ridicule those, who are free from the disease. But if you prefer being thought well of by your profligate companions, to being honoured in the sight of God and his angels, there is an end of you, and you will never be saved.'

'August 29.—Who are they that may be called incarnate

devils? Those that sow tares among the wheat :—those that cause souls, which had made their escape from the bondage of sin, to turn again to their vomit, and feel a malicious joy at it :—those that take away, by laughter and ridicule, the word of God from the hearts of well-meaning people :—those that vex others, merely to give them pain. For all these things are done also by the devil himself.'

'August 30.—Two peasants have just been with me, who informed me, that on the irruption of the French, they stood a long time before their little hamlet of eight houses with a purse of two hundred florins, intending to appease the plunderers with it, and hinder them from plundering. Several of them had frequently appeared in sight, but because they always hastened towards them as soon as they saw them, with the intention of giving them the money, the former were terrified and rapidly turned about again ; and thus they were unable to get rid of their two hundred florins. The whole neighbourhood had been plundered, but their little hamlet, by this innocent stratagem, escaped. *Optima ars bellandi.*

'August 31.—If there are degrees of glory and blessedness in heaven, the ambitious and the proud would not be entirely blessed and happy, unless they were placed in the first rank. Hence it is better not to let them enter until they have been humbled as a little child—that is, until their ambition is mortified and slain ; especially since the first place is already occupied.

'Sept. 2.—Lazarus, with his good conscience, is more blessed than the man with his sumptuous fare—that is, inward felicity is greater than that which is outward. The latter is taken away, the former is abiding.

'Sept. 3.—If the emperor were to make it known by all the bishops, vicars, and curates, that he would pay or remit the debts of all who were in debt, if they would only apply to him—there would be no need to exhort them to do so. And he who should omit doing so would be uni-

versally ridiculed as a fool. Men are not so foolish as to act thus, when the payment of their debts is at stake ; but only when it concerns the blotting out of their sins. With reference to this, many neglect their season of repentance and the reception of the gospel, which God causes to be proclaimed to them for the forgiveness and remission of their sins.

*' Sept. 7.—*A man said to me to-day, 'When I wish to prohibit my children and servants from wandering about in the evenings, my wife always says, 'Never mind them ; we did so likewise when we were young.' I answered him, 'Greet your wife from me, and tell her, that it seems to me, that she has never yet duly recognized, repented, and amended of her youthful sins, because she speaks thus ; and ask her, if she is willing, for the sake of company, to let her children and servants take the road to hell?'

' Sept. 10.—'Bishops and pastors, who neglect the preaching of the gospel, are like licentious women, who immediately commit their new-born children to wet-nurses, that they may again follow after their lusts without hinderance.' Pope Damasus only durst speak in this manner. Oh if the great men of the present day would but speak the truth thus beautifully and impressively !

' He that refuses to listen to the preaching of the truth, is like a new-born child that turns away from its mother's breast.

*' Sept. 18.—*He that says he is pious, is certainly not so ; he that says he is humble, is certainly not humble : for true piety is a hidden treasure in the field of the heart ; nor does the humble man know that he is humble.

*' Sept. 19.—*O my God, how much I owe thee!!! Thus I must always exclaim, whenever I investigate the record of my conscience.

' Lord enter not into judgment with me !

*' Sept. 20.—*Christ is something for all ; for *beggars*, inas-

much as he had not where to lay his head ; he therefore knows what it is to be poor ; for *kings and emperors* ; since he is the King of all kings ; he knows what it is to be a ruler, because he governs heaven and earth. He is also for *mechanics and the lower class* ; for he was a poor carpenter and cottager. He took upon him the form of a servant ; he is therefore something *for servants*. He served others, he washed the feet of his disciples.

‘ If *virgins* can say, the Saviour is something for us, for his mother was a virgin ; the *harlots* (penitent sinners) can also say, he is something for us likewise, for Mary Magdalene at his feet was no better than we ; yet he defended her against Simon, and became her friend.

‘ *Sept. 22.*—Our public executioner complained to me to-day, that his wife had announced him in the papers as civilly dead. People had previously avoided him because of his profession, but now they did so still more.

‘ ‘ For thee, Hans,’ said Boos, ‘ there is nothing left but to repent, and seek the friendship of Jesus ; for he receives even such as thee, and all those people with whom others will have nothing more to do.’ Hans smiled, and was comforted.

‘ *Sept. 24.*—Faith in the Saviour sometimes becomes almost sight, but only sometimes ; alas ! only sometimes.

‘ *Sept. 25.*—The most of those who read their Bibles, stand like cows in the hay-grass, and tread under foot the finest flowers and herbs.

‘ *Sept. 28.*—There are a few deaf people here, who cannot hear a word, and yet attend preaching and teaching diligently. Boos loudly commended them on one occasion for thus edifying and attracting hearers by their example, and for loving their neighbours in this manner. This was communicated to them, and their joy was great, and their zeal and diligence became still greater.

‘ *Sept. 30.*—Tares are always found amongst the wheat. Amongst the pious there are always hypocrites and ungodly

people, and unbelievers amongst them that believe. He that endeavours to save and sanctify a whole town, village, or country, will at length find out his mistake.

*' Oct. 1.—*It is very sweet to love one's enemies and persecutors, and to do them good. I have attempted it again to-day. Here also the expression is verified, "My yoke is easy and my burden is light." Men deny themselves much happiness by not doing what Jesus commanded, recommended, and did. Let him that is desirous of knowing whether his doctrine be of God, fulfil what Jesus commands.

' Oct. 9.—' If you do not instantly hold your tongue, I will immediately demand satisfaction of the justice,' said a tailor to-day, in the presence of three hundred peasants, one of whom had reproached him. Christians immediately seek to avenge themselves, although they behold Christ hanging on the cross without demanding or receiving redress.

*' Oct. 10.—*There are people, who regard it as a weakness to forgive an insult. According to this maxim, God would be the weakest in heaven and on earth; because no one in heaven or on earth forgives so much as he.

*' Oct. 13.—*When God calls upon sinners in this neighbourhood—that is, when their conscience awakes, many of them go to St. Leonard or St. Roman, pay for a few masses there, make a general confession, and seek, by so doing, to pay God, as it were, to quiet their accusing consciences. But God and their conscience generally persevere in their demands, until the sinners believe that God neither can nor will be satisfied with such-like works, but that he magnanimously and gratuitously forgives their whole load of debt, solely for Christ's sake, and on account of the confidence placed in him, like a king forgiving his servant. (Matt. xviii.)

*' Oct. 15.—*If a perfect repentance obtain a perfect absolution, and an imperfect repentance an imperfect absolu-

tion, we have certainly more imperfection than perfection on our appointed days of universal absolution. According to the measure of believing repentance, is the absolution from sin.

‘ Oct. 18.—Death strips us of the glory with which this world hath clothed us, even as a boot-jack draws off our boots. Another wears my boots, when I am dead, and another succeeds to my glory. It is, therefore, of little value.

‘ Oct. 19.—The malefactor on the cross was saved without baptism, solely through the words of Christ. There are therefore cases in which men may be saved without baptism. But do I despise baptism on that account? That be far from me! Is it superfluous? By no means! Can Jews and heathens therefore be saved? Let God answer that question.

‘ Oct. 20.—He that does not yet regard religion as a pearl and a treasure—he that finds it more a burden than a pleasure, more law than gospel—is still unacquainted with it.

‘ Oct. 22.—Even in paradise, the threefold lust noticed by John, showed and developed itself:—

‘ 1. The lust of the flesh, in the desire after food.

‘ 2. The lust of the eye, in the eye being pleased with gazing on the forbidden fruit.

‘ 3. The pride of life, in the desire after wisdom and earthly dignity.

‘ This ancient evil continues even to the present day.

‘ Oct. 23.—What clothing did man wear before he sinned? The robe of innocence.

‘ Who gave it him? God himself.

‘ Who deprived him of it? The devil and sin.

‘ Who clothes him again with it? Christ.

‘ Oct. 24.—The weaker the spirit, the more powerful the flesh, and *vice versa*. When the master is away, the scholars go to play. When the enlightening and strengthening

spirit is no longer in man, the lusts of the flesh have their free range.

'Oct. 28.—A man may preach and speak as if he were an angel and a God, and yet all the while he may be a Herod, whom the angel of the Lord must strike dead immediately after the sermon. (Acts xii. 20—23.)

'Nov. 1.—The most learned men assert that they know nothing, and the greatest saints that they possess nothing. Hence the profoundest learning consists in knowing nothing, and the profoundest sanctity in having nothing.

'Nov. 2.—He that has not a proper relish for food, is not in perfect health of body. He that does not find a real pleasure in praying, hearing, &c. is not perfectly well with respect to his soul. The more appetite, hunger, and thirst, so much the more healthy we are, and *vice versa*.

'Nov. 3.—'He that is grieved because of his sins, is almost innocent.'—*Seneca*.

'I highly esteem the heathen Seneca, for this expression. The thief on the cross, and the sinner at the feet of Jesus, would therefore have also found favour in the eyes of this heathen.

'Nov. 5.—"Whoever is athirst, let him come unto me and drink." (John vii.)

'How happy are we to have such a well, and to know that we may come and drink! He who offered and gave the woman of Samaria to drink at Jacob's well, gives also to me. He is a fountain that is open to all—a public well.

EXTRACTS FROM HIS DAILY THOUGHTS, FOR 1804.

'May 1.—He that is desirous of becoming a good divine, priest preacher, bishop, ruler, &c. must have passed through a variety of trials, and have been found faithful in

! 'Quem pœnitet peccasse, pene innocens est.'

them, like Abraham, Joseph, Moses, and Jesus himself. The devil must also have sifted him in his sieve, like wheat; and he must not have fallen through or over the sieve, but must have stood the test in every trial and temptation.

‘*May 3.*—If the preacher have not the hearts of his hearers in his hand, however beautifully he may preach, their heads will find fault, first with one thing and then with another. They whose hearts were possessed by Jesus, did not exclaim, “This is a hard saying, who can hear it?” but, “Thou hast the words of eternal life; to whom should we go but unto thee?”

‘*May 4.*—The candle is placed in the candlestick, that people may see, and that it may give light. Teachers and preachers are placed in the pulpit, in order that the people may see, hear, and profit by them. Now when a person in this capacity is an evil doer, or a man without spirit, head, and heart, what must necessarily be the result?

‘*May 5.*—A learned man devoid of humility, refuses to learn any thing from an inferior. So the supremely learned and superlatively pious Pharisee refused to be taught by Jesus the carpenter. Hence the true wisdom continued hidden from him.

‘The rich, the learned, and the great, generally go empty away, attain late, or even never, to the knowledge of the truth, often merely because they will not listen to it from their inferiors, with whom, however, it is more at home than it is at court.

‘*May 6.*—A gentleman travelled through this place to-day, respecting whom the people said, ‘He must be some great man, for he wore the cross of St. Theresa.’ The case was different formerly. In the present day, if it is intended to confer honour on an individual, a cross is given him. Formerly it was a disgrace. Now, the larger the cross the greater the man. *Olim non erat sic.*

‘*May 7.*—Self-conceit and the devil often lead us, poor

mortals ! upon a high mountain, and show us all kinds of beautiful and transitory things, and the poor creatures grasp them either in idea or reality. But what is the result? Alas ! the man dies, and leaves his hat or his mitre to his heirs !

*' May 8.—*Eve was hungry, looked at the fruit, and fell. Jesus was hungry, looked at the stones, and remained firm. A little temptation overthrows the weak, but the greatest does not overcome the strong.

*' May 11.—*People make a great difference between Jews, heathens, and Christians. But this difference is really not so great as is supposed, and becomes less every day, if we consider them according to their mode of living. They are all anxious merely for food and temporal things ; the Christian as well as the Jew, the Jew as well as the heathen, are almost all engaged in one and the same pursuit ; they are all worshippers of mammon.

*' May 14.—*He that is a natural man and destitute of the Spirit, is certainly poor in spirit. But if he does not know this, nor is grieved at it, nor ardently prays for the Spirit, he will never be pronounced blessed in his poverty.

*' May 15.—*Just as we had sat down to dinner to-day, an alarm was given, that the roof of the house was on fire. Without tasting anything, we ran upon the roof, but the smoke and flames drove us back again. We were forced to let it burn, and in half an hour, the vicarage and six neighbouring houses fell a prey to the flames. We stood in the street. No one knows how the fire occurred ; we must therefore say, "The Lord hath taken away."

*' May 16.—*Bertgen is ill to-day, weeps, and says, 'I have built till I am tired of it, I will leave the vicarage, and rather die than build.' His desire for building, therefore, is dead. We shall see whether this Lazarus will not rise again in four days. It still burns and smokes, but there are many who try to extinguish it. God and they will prevent it from spreading. I am also ill, but I shall

neither die nor cry. What the Inquisition could not kill, the fire cannot destroy.

'May 25.—When the children refuse to eat their bread, but reject it, it is then cast to the dogs. Thus has God often acted, and will act even to the end. There are many that have no longer any relish for evangelical food, it is too old, too common, too well known; they despise it and are disgusted with it. God is therefore now willing to give it to the savages of the desert.

'May 26.—The lame, the blind, the deaf, and the dumb came to the Saviour, and went home from him whole, seeing, hearing, and speaking. How is it in the present day? Not at all the case externally in the body; seldom inwardly in the spirit.'

'May 27.—He that, from poverty, demands little of God, receives more than he desires and expects. The heathen woman only asked for a crumb, the dying thief for a thought, but both obtained more. The former found her daughter quiet and peaceful in bed; the second found paradise the same day.

'May 28.—We rarely find in the gospel, that the Saviour healed people of rank. But he did many and great things for people of the lower class. And for what reason? Because the latter hastened to him, humbly and believingly—but the former did not. Hence he helped those that came to him, whilst he left those that stayed away, to fall sick and die.'

'June 1.—If the confessor is not one of the Scribes and Pharisees, but a follower of God and of Christ—he will take and carry every repenting sinner upon his shoulders—that is, he will employ his light and his power for the benefit of the sinner; he will seek, embrace, and kiss him, as the representative of God and Jesus Christ; he will treat him with the same mildness, gentleness, kindness, and friendship, as God and Christ treated him.

'June 3.—Sin renders people afraid. A child held up

to-day a green bough before his face, on my seeing him commit a fault as I passed. 'I can see thee still behind thy green bough,' said I, 'thou hidest thyself, thou little Adam!

'*June 5.*—Several young swallows have to-day fixed themselves on my window-sill. When the old one comes with food, they all open their beaks, and wish to be fed; but only one receives the food. Such is the case also with the hearers of a sermon; many listen to it with open ears and mouths; but frequently only one enjoys some thing of it in his heart. By degrees, however, all receive something, if they continue to attend, and sit and hear with attention.

'*June 6.*—The poor woman lighted a candle, and sought for the piece of silver she had lost. A pastor ought also to rise before day-break, and kindle the light of the gospel in life and doctrine, and let it burn bright and clear, in order to seek, find, and carry home the many lost souls. For a soul is of more value than a piece of silver.

'*June 7.*—When the Saviour was invited to dine with a Pharisee, he went. If publicans invited him, he went also; and sometimes he even invited himself, as in the case of Zaccheus. It cannot therefore be a sin, when Boos sometimes goes to dine with the Rev. Mr. M——, and there eats, drinks, and speaks; for such is the case. But he must also act in such a manner as Jesus did on such occasions, be sober, temperate, and edifying.

'*June 9.*—Fear says, 'There is a lion in the way;' we believe it, and on account of this imaginary lion, we omit much that is good, without reflecting that this very omission will become a real lion to us.

'*June 10.*—To see God, and enjoy him in love, will be our heaven in heaven. But to serve him previously here, and aid in extending his kingdom is, or at least might be, our heaven on earth; or else a ladder to heaven. O God, help me up this ladder!

June 13. When Jesus went forth to gather disciples and apostles, he did not go to Jena or Leipsig, to Dillingen or to Landshut, in order to seek out the most hot-headed that were to be found in our universities. But as a mechanic, he chose mechanics for his scholars. Philosophers and subtle speculators must therefore not be the best fitted for his kingdom.

June 18.—A singing-master lodges beneath my apartment, who teaches the children to sing, but often beats them so violently, that I more frequently hear them crying than singing. Poor children, how mournful is your song! Even singing is joined with tears, suffering, and sorrow.

June 19.—There is a person here, who is now thirty years of age, and looks like a child; she was never in her whole life tempted to the commission of a single sin, has nothing to confess, and passes her life in innocence, and free from passion. But will this continue so to the end? If she is ever to become any thing greater and better than a child, trials and temptations will certainly ensue. But what is that to thee and me? “follow thou me!”

June 20.—When a field, which is in other respects good, lies fallow for some years, it thereby becomes still better; and when an individual, who is capable of doing good, is set aside in the world for a season, and is compelled, as it were, to lie fallow—he thereby becomes still better, and more useful; at least, all things work together for good to him that loves God, and consequently also the being laid aside.

June 21.—God seeks to have thy heart, not thy head. Hence there are so many truths, which thou must believe, but canst not comprehend. A child can believe, but men often cannot comprehend.

June 27.—A man-servant fell to-day upon the ground with such violence, that he was unable either to see, hear, or speak, so that his soul was ready to depart out of his body. Thus it happens to many a one, who falls deeply

into sin; he loses the use of his spiritual senses, and the Holy Spirit, the soul of his soul, departs out of him.

'June 28.—God remits the humble publican his sins and their punishment, on account of his humility and self-abasement, although he had not a single good work, a fast-day, a tithe, or an alms to shew. But because of the proud pharisee's pride, God did not remit him a single sin or punishment, although he was able to produce loads of tithes, fast-days, and alms-givings.

'June 29.—Some rude sinners here are wont, if they do not receive absolution at the confessional, to throw their rosary at the head of the father confessor. This is just the same thing, as if the prodigal son, on coming home, were to throw his torn shoes at his father's head, on his father's hesitating to receive him again as his own son.

'July 1.—If God were even to impart grace upon grace to the proud—he would be like some inn-keeper, who continues to pour out glass after glass to a man who is already intoxicated. But God does not act in this manner. He takes away the gifts bestowed upon the proud, when he boasts of them, and gives him no new ones.

'July 2.—Preaching and hearing of Christ is only a cold and heartless affair, until the day-star arise in the hearts of both preacher and hearers.

'July 6.—Whenever I am overtaken by thirst and enter the first farm-house I reach, to ask for water, it is immediately presented to me most cordially. I then often say to them, supposing He were to come to you, who gave his life for you, and asked for a draught of water, would you be equally as willing and alert to bring him some? 'We think we should,' said they. 'Well then, do so likewise to every one that is thirsty. For that which you do to the meanest, you do to him, who laid down his life for you.'

'July 7.—A labourer, who only receives twelve kreuzer (about sixpence) a day for his work, and nothing besides, occupies a cottage by the road-side with his wife and five

children. Every travelling mechanic that passes, and there are often as many as twenty in a day, receives a penning from him. Boos asked him once how it was possible for him to exist on such a trifle? 'Very well, replied he—for what I give to the poor, I give to God, and then he works wonders for me; I am healthy and well, and have enough to eat.'

'*July 8.*—Why does God forgive the humble publican without works, rather than the proud pharisee, who had loads of them? I answer, The sinner ought not to ascribe the remission of his sins to himself and his good works, but solely to the free grace of God. The pardoned sinner is not to possess the smallest cause for pride and self-exaltation. Therefore God pardons and is gracious to him freely, gratuitously, and of mere grace, and not because of his works.

'*July 9.*—There are those, who always incline to earth, and like the brutes, only pursue the gratification of their sensual appetites; they know and seek no other than earthly and sensual gratification. Such people are as difficult to convert as the brutes.

'*July 10.*—Some people think so highly of themselves as to refuse to speak with those of the lower class. Such persons ought to reflect, that God is higher than they, and yet spoke with people in the Old and New Testament.

'*July 11.*—If there were no pride, there would be no abasement and no hell. Pride kindled the flames of hell.

'*July 12.*—He that constantly separates himself from the good and cleaves to the bad during life, will at death be separated from God and Christ, the supremely good, and must eternally continue with the wicked.

'*July 14.*—Abraham offered up to God that which was the dearest to him. He that does the same, is also an Abraham.

'*July 15.*—When a child first comes into the world, good and sensible people are present, who kindly and carefully

receive the helpless stranger, and do him good in every possible way. Shall it be otherwise, when the soul leaves the body, and enters the other world? Abraham received Lazarus into his bosom: the angels carried him thither.

*'July 19.—*God is rich enough to satisfy every one, but he will only do so under certain conditions. Many will not assent to the terms, and therefore so many go empty away, and remain unhappy.

*'July 20.—*If Jesus sees any one weeping—he thinks the individual weeps before him, that he may dry his tears. What is thy opinion, thou follower of Christ?

*'July 24.—*If not a hair falls from our heads, without the divine permission, not a beggar can ask alms of us, or a person in distress ask advice of us, except God permits it.'

BOOS REMOVES TO GALLNEUKIRCHEN.

It was not long before Boos was drawn out of his obscurity, and appointed vicar of Pöstlinberg, a place in the immediate vicinity of Lintz, and shortly afterwards, preferred in 1806, to the vicarage of Gallneukirchen, one of the largest and most extensive parishes in the empire, through the recommendation and excellent testimonials, which Bertgen, who had become very fond of him, presented to the bishop on his behalf.

But in 1807, the worthy bishop, Joseph Anthony Gall, Boos's chief support, and who was also best acquainted with his spirit and his Christian sentiments, departed this life.

He spent four years and a half in this living, teaching and labouring as he was wont to do, and without being assaulted from any quarter. All were satisfied with him, and not the smallest complaint was heard, because no

particularly striking awakenings and conversions manifested themselves.

But he was not satisfied with this, and wished to see more fruit. He therefore began to pray with more ardour and earnest perseverance, and to wrestle with the Lord for his Spirit, and he was subsequently enabled to preach with still greater unction and earnestness.

On the 8th of September, 1810, the fire again broke out at a morning sermon preached on the anniversary of the Virgin Mary's birth; it spread on all sides like a forest in flames—and the word preached proved a savour of life unto life to some, and of death unto death to others, even as it had been previously the case at Wiggensbach in the year 1797.

The immediate cause of his preaching in this awakening and zealous manner, is stated to us by Boos himself in a little work which he published, entitled 'Christ for us and in us.' From this work, I will make only a short extract, to which I will add a few other accounts, which have not hitherto appeared in print, since they essentially belong to the history of his life and persecutions, and are well-deserving of perusal. Boos relates as follows:—

'The occasion of these awakenings was given by a farmer, who, in July, 1810, was roused from his forty years sleep of sin by the voice of God. He that was formerly known only as a jovial sinner, was now so much cast down, that he continually said, 'Ah, it is all over with me, I am damned! I am lost! God cannot pardon me.' His grief acted upon his outward frame in such a manner, that he wasted away, and talked of hanging and drowning himself.

'Brunner, his confessor, sought to afford him relief, in the ordinary way of repentance and good works, to the neglect of faith in Christ. But all his works of piety, his confessing, alms-giving, going on pilgrimage, &c. could not appease his troubled conscience, however often he repeated them. That Christ forgives and takes away sin by

faith, through grace, without merit and without price, was neither preached to him, (by Brunner) nor could he believe it. He therefore continued, as he was—a despairing sinner. On Brunner's removal, we preached faith in Christ to him, but still he could not believe. My curate, Rehberger, thought he had once really comforted him. But whilst his wife was escorting the former to the door, immediately after the consolation, the despairing wretch crept up stairs into the loft and hung himself by a rope to the beam. The woman sought for him, and found him hanging. She gave the alarm, he was cut down, and shaken until he again shewed signs of life. He recovered, and was afterwards more quiet and tranquil, but never manifested any true joy in the Spirit. He fell into a state of lunacy and melancholy, and died at length quietly like a child, without ever coming properly to himself.

‘This affair caused me and my curate to preach Jesus and the belief of the gospel more energetically and impressively than ever. We were also incited to this by the many anxious and disturbed consciences we met with at the confessional, and on other occasions; these individuals were amongst the most upright characters in the parish, and had applied themselves with all assiduity to live piously and holily, but were never peaceful nor joyful in the Lord. They knew nothing of the peace of God—nothing of joy in the Holy Ghost; with all their praying, confessing, &c., they continued in their previous anxious state, and never attained to the renewing of the Spirit, nor to love and joy. Hence, with all their piety, they were always afraid of death, judgment, the devil, and hell, for they felt their deficiency as it respects perfect obedience towards God. The most pious of them had not fulfilled the mighty *all*, which is written and required in the law, and were ignorant that the just man must derive his life from faith. The most pious of my parishioners continued timid desponding moaners, who did not seek to have their con-

sciences healed by Christ crucified, but to appease and patch them up with a variety of remnants of good works, and after all were unable to procure relief. The more worthless part of the parish continued quietly and securely in their sins—cold and estranged from Christ, from their youth up, without faith, hope, and love, and destitute of virtue.

‘Such was the *status morbi* of my congregation. Some were Jewish Christians—others heathenish Christians, and very few, I could almost say *none* were *Christian* Christians, although their number amounted to between four and five thousand.

‘That this was the case with them, is now testified by all, whose eyes and hearts have been opened. And this they asserted before every tribunal, and finally before the emperor himself at Lintz, on the 20th September, 1811.

‘Perceiving most clearly this wretched state of the parish, and knowing from experience that anxious minds can only be truly tranquillized, comforted, and rendered happy by means of living faith in the crucified Saviour—the preacher as well as the hearers—the confessor as well as they that came to confess, saw themselves compelled, by necessity, to seek their salvation, life, and righteousness, not from the law, or from their own works, but from faith in Christ. Hence we began zealously to preach a living faith in Christ, nearly in the following manner :

BOOS'S SYSTEM OF FAITH AND DOCTRINE.

In order to lay the foundation and corner-stone for the sole and true consolation of the sinner, we preached on various occasions,

‘1. That all men are sinners, and that there is none righteous, no not one. (Rom. iii. 10—18.)

‘2. No man can make himself righteous, free from sin,

or capable of receiving the new life. No man can make himself righteous by praying, fasting, almsgiving, confessing, going on pilgrimage, &c. or in other words, he cannot, by these works, merit righteousness. Pious works do not make the just and pious man, but the pious and justified man does and performs pious and righteous works.

‘(Here arose the mistake, as if we rejected all good works. ‘Hence,’ they said, ‘we must no longer pay tribute to Cæsar. Wait! we accuse thee before Cæsar.’)

‘3. We are justified and saved, not by our works, but by our faith in the Son of God; his death is the procuring cause of our pardon. God alone is righteous, and him whom he makes righteous. (Rom. iii. 26, 28; xi. 14; i. 16. Gal. ii. 16. Tit. iii. 5.)

‘4. Although good works do not justify and save us, yet they must not be omitted; for First, God requires and enjoins them. Secondly, we prove by them that we are justified before God and man. Thirdly, they are the necessary fruits and effects of a living faith, a faith that works by love. (Matt. vii. 21; v. 16; xxvi. 10. Rom. vii. 3. 2 Cor. ix. 8. Council of Trent, c. x.)

‘5. Faith is a cordial and vital confidence and a firm trust in the grace of God promised in Christ, concerning the forgiveness of sins and eternal life, enkindled by the word of God and the Holy Spirit. (Rom. iii. 22, 26; i. 17; viii. 14. Heb. x. 38; viii. 14; xi. 1. Luke vii. 50. Acts xxvi. 18.)

‘6. The forgiveness of sins is bestowed wholly gratuitously, without any merit of our own, from grace alone, for the sake of Christ’s merits. And this forgiveness of sins is the righteousness that avails for us before God. (Con. Trid. vii. viii. Rom. iii. 24. v. 1, 18. Ephes. ii. 5, 8, 9.)

‘7. Even as by one man’s sin, condemnation came upon all men—that is, by natural descent and propagated sin—so by the righteousness of one, even Christ, the justification of life came upon all, since he died for all. (Rom. v. 18, 19.)

'8. But the reason, why all do not partake of the righteousness, the obedience, and the merits of Christ, the second Adam, is because of the guilt and obstinacy of men, because they believe not. For he that will enjoy them, must become and continue united with Christ the Saviour, by the supernatural bond of faith proceeding from regeneration, according to the will of God. (Rom. ix. 1, 30—33. Matt. xxiii. 27. Luke xix. 42.)

'9. Christ, by his sufferings, from the cradle to the cross, and his death, resurrection, and ascension, has wrought out for us *his* righteousness, and consequently a divine, heavenly, everlasting, and spotless righteousness; and we cannot stand before God with our temporal, earthly, incomplete, and impure righteousness. (Trid. vii. Rom. iv. 24.)

10. Self-righteousness, or the righteousness of works is when the individual has fulfilled every thing at all times, that God requires in his law. (James ii. 10.) But because the law is spiritual, and must therefore be fulfilled inwardly as well as outwardly, (Rom. vii. 14.) no one can say, 'I am clean.' (Psalm xx. 9. Job xxv. 4. Rom. iii. 23.) Therefore flee to Christ! (Rom. x. 4.)

'11. Our good works, as well as our keeping the commandments of God, in one word, *our* righteousness is in the sight of God, 'a filthy rag,' (*pannus menstruatae*.) (Is. lxiv. 6.) No one therefore ought to place his trust on *his* good works, but on the merits of Christ.

'12. Jesus Christ, by his sufferings and death, has merited heaven for us; we cannot merit it by our good works and by our defective keeping of the divine commands; yet still we may lose it, if we do not keep the commandments of God, nor perform good works to the extent of our ability. (Luke x. 25. Matt. xix. 17; v. 17; xii. 36.)

'13. When an individual, who is alarmed on account of his sins, asks me, "What must I do to obtain peace and salvation," I do not first of all say, Thou must live piously, keep God's commands, or do good works, but, 'Believe in

Jesus Christ, who by his sacrifice on the cross, has purchased for thee the forgiveness of sins, the righteousness that avails before God, and eternal life; and then, when like the jailor he has been justified, and has obtained peace, I would say, 'Now live piously, keep God's commands from love to him, who by his death on the cross, has justified and delivered thee from sin and punishment, and rendered thee capable of eternal life and works of righteousness.' "First make the tree good," says Christ. But by this, it is not denied that God may not send temporal punishments and chastisements. (*Quem amo, castigo.*) (*Heb. xii. 6.*)

' 14. A Christian ought to live devoutly and piously, and keep the commandments with the utmost diligence, but never believe that he can *thereby* be just and holy before God. We are indebted for our real holiness and righteousness, not to our own doing and suffering, but to the doing and suffering of Christ.

' 15. I would not wish to be in heaven, if every one could merit heaven by his good works, and if we were not all partakers of it from divine grace; for then, each would boast of what he had done and suffered, and there would be pride, envy, strife, and jealousy in heaven, as there is on earth. But since Christ has purchased heaven for all, and since all that are in it are so from grace alone, harmony and peace may be expected.

' 16. True and living faith is not learned from parents, schoolmasters, or preachers, nor in schools or universities, but solely in the school of the Holy Spirit, after much prayer, conflict, and humiliations of every kind. Yet still, useful institutions for the purposes of instruction are not rejected on that account, but held in veneration.

' 17. The most pious Christians cannot obtain peace by confessing, as long as they pass by faith in Christ, in him who was crucified, who paid the penalty, and rendered satisfaction for their sins. But whenever, by the help of

the Holy Spirit, they can believe that the second person in the Godhead satisfied the first, and paid our ransom with his blood, they obtain peace and salvation.

‘ The use of the sacraments is of course by no means dispensed with or excluded, by what is said above.

‘ 18. Confession, repentance, sorrow, and good resolutions are proper, and retain their place ; but such things *alone* do not redeem from sin ; on the contrary, it is the sacrifice of Jesus, and faith in it, that redeems us, even as Jesus says, “ Go thy way, thy sins are forgiven thee, thy faith hath saved thee.” (Luke vii. 50.)

‘ 19. Every sacrament received by adults without faith, is of little or no use. “ If thou believest with thy whole heart,” said Philip to the eunuch, “ I can baptize thee ; not else.” (Acts viii. 37.)

‘ 20. A Christian may boast that he possesses all things in Christ, that all the righteousness and merits of Christ are *his*, on account of his union with him, to which he is introduced by faith ; and, on the other hand, that all his sins are no longer his, but that Christ, on account of this union, bears the burden of them. And this is the confidence of the Christian and the pacification of his conscience, that through repentance and faith, his sins, in the eye of justice, cease to be his, because they are laid upon the Lamb of God, who takes away the sins of the world.

‘ 21. Every Christian needs a daily repentance, because he daily sins, not indeed by the daily commission of gross crimes, but by a coming short of that perfect obedience, which the spirit of the law demands.

‘ 22. Although the law does not justify, yet it must ever continue a sacred rule, and the standard of our lives and our filial obedience ; it is at the same time a bright mirror, which reveals to us our defilement by sin. Christ has indeed redeemed us from the curse of the law, but not from obedience to the law. It is binding upon us as long

as we live. (Gal. iii. 13. Matt. v. 17. Rom. iii. 20, 31. Luke xvi. 7.)

‘23. Christ sanctifies and purifies us from our natural corruption, by baptism and the remission of sins, and by the power of his blood and merits applied to us. (2 Cor. vi. 11. Eph. v. 15.)

‘24. Christ’s righteousness is of a threefold nature :

‘a. The divine and eternal.

‘b. The perfect righteousness and humanity of human nature—the divine human in Christ himself.

‘c. That which he fulfilled in our stead, as the ordained Mediator between God and man, (*merita Christi applicata*) ; Christ having fulfilled the law, and taken upon himself, by suffering and dying, the punishment which sin deserved, that, by his active and passive obedience, justification and reconciliation with God might be wrought out for men. (Jer. xxiii. 6 ; xxxiii. 16.)

‘25. Christ is alone righteousness, because he alone entirely fulfilled the righteousness of the law, and because by his perfect obedience in doing and suffering, he has wrought out that righteousness which avails before God, and in virtue of which we can stand before him. (Acts vii. 51 ; xxii. 14. 1 Pet. iii. 18.)

‘26. There is no one so righteous, and so furnished with every virtue, that he does good in all things and at all times, and departs from evil, so that the law finds nothing more to censure in him, at least, none such have hitherto been met with, and therefore it may reasonably be doubted whether a perfect righteousness can be found upon earth.

‘27. Those words in James ii. 24. do not contradict Rom. iii. 38 ; for the latter treat of righteousness in the sight of God, the former of righteousness before men ; for since no one can see faith in the heart but God, and as the mere profession of faith is very deceptive, it must be known by its works. Abraham was righteous in the sight of God

without works; but it was requisite he should also be acknowledged as righteous by others (by works.)

‘ 28. Christ has not only rendered satisfaction for original sin, but also for actual sin; consequently out of Christ there is no salvation.’

According to these principles, Boos and his curate, Rehberger,¹ preached the gospel for a season in quietness. The people hastened in crowds to hear their sermons, believed, and rejoiced in the light, which had arisen as from the dead upon the preachers and people.

We will now learn from Boos himself how he brought these truths before the people, both in the pulpit and in social conversation, and how he was enabled to apply them individually as well as generally. With this intention, we will subjoin a couple of his sermons, and a few instances of the awakenings that ensued.

MORNING SERMON ON THE ANNIVERSARY OF THE VIRGIN
MARY’S BIRTH, SEPTEMBER 8TH, 1810.

Matthew i. 1—16.

‘ 1. He that believes, lives, and acts in the world, as the generality and the great mass of mankind; nay more, he that listens to the word of God, as most men listen, that prays, fasts, and gives alms, as the majority do, is no Christian. For the generality of men do not believe, live, or act

¹ He came to Gallneukirchen on the 18th January, 1810, as curate to Boos, who immediately preached the gospel to him, and called upon him to believe. The curate believed, and enjoyed the happiness of it on the first day of his entering the house. Hours were set apart for reading, in which much was spoken concerning the power and effects of faith. Rehberger in a short time became so established in the faith, that he preached it himself with power and effect, and assisted in procuring peace and joy to many that were awakened like him. Boos was wont to call him his Timothy.

aright, but are walking upon the broad way that leadeth to destruction.

‘Thou must live in the world, as if thou wert alone in it—not like thy neighbour, nor like thy companions and comrades; but Christ and his word must be thy sole rule and companion. Thou must therefore say to thyself, Although I see that my neighbour, and the whole town, the whole village, and the whole parish, do not believe, live, and act according to the word of God, yet I am resolved and bound to do so.

‘2. He that performs all his devotions, both at home and in the church, and does not accompany them with his heart, but continues proud, envious, covetous, unchaste, wrathful, &c. is no Christian; for good works do not make a good and pious man.

‘3. Every one that hears the word of God, and does it not, is no Christian. He is, as Christ says, a foolish man, that builds his house upon the sand.

‘4. There is a great difference between a real and true Christian and an outwardly pious man. A Christian is born of God, he cleaves to Christ, and is in Christ; a naturally pious man may be either an unregenerate Jew or a heathen.

‘5. The word of God is so rich and profound, that a whole sermon may be made from a single word and verse, and thus a whole church full of people can be fed and satisfied with it.

‘6. Good words do not make us good and pious, nor introduce us into heaven, but the works must be good. A rich young man once ran after the Saviour, and said, “Good Master, what must I do to inherit eternal life?” It is therefore necessary that we first become good trees, that our inward disposition and whole man be good.

‘7. Labour is good and proper in itself; but if thou labourest as most people labour, merely from covetousness, avarice, mercenary motives, or from necessity and compul-

sion, with cursing and swearing, thou wilt perish with all thy labour.

‘8. A tree that bears only good and beautiful leaves, is nevertheless not a good tree ; but a good tree is that which bears both fine foliage and good fruit.’

(Then referring to the Virgin Mary, he preached the gospel from her example.)

‘ Why is Mary, the holy virgin and mother of Jesus, so honoured and celebrated, that a festival is made of her birth-day, the list of her forefathers is read to us, and her image placed upon the altar? Primarily and chiefly because Mary believed in Jesus.

‘ Yes, say you, we females believe also in Jesus ; but yet we are not honoured in this manner ! The reason is because women and virgins in the present day do not believe truly nor vitally, nor, like Mary, in Jesus Christ ; hence you are not worthy that a holyday should be made of your birthday, nor that honours should be paid you. You must first believe, first be born again and believe in Jesus, even as Mary did. Mary, for instance, believed so firmly, vitally, and joyfully in Jesus Christ, who was and was to come, who died on the cross and went to the Father, that in the transports of her faith, she frequently began to rejoice, sing, and exultingly say, “ My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour ! ” (Luke ii.)

‘ Tell me, where do we meet with such a woman in the present day, who thus rejoices in Jesus and his word, so that her spirit is glad, rejoices, and breaks out into singing in God her Saviour.

‘ There are nearly two thousand five hundred women in this parish, yet I know not a single Mary amongst them ; on the contrary, I know that the better sort of you have such a joyless, decrepid, weak, and dead faith in Jesus, that they are always hanging down their heads, unhappy and melancholy, and continually sigh and complain, What must

I do, that I may be saved and happy? My answer is, "Believe on the Lord Jesus Christ, like Mary, like the Philippian jailor, the eunuch, Peter and Paul, so shalt thou be saved and thy house."

'Of such as are less worthy, and who do not even once inquire into these things, there are about two thousand.

'But to such as do care about them, I say, Believe that Jesus, by his suffering life and by his death on the cross, has taken away your original and actual sins, and wrought out for you a righteousness that avails before God and his Holy Spirit. Believe this, and rejoice, and comfort yourselves with this belief, even as Mary, Peter, Paul, and the jailor rejoiced. Then, and only in this manner, can you be saved, justified, and rendered happy.

'But these two thousand five hundred females, of whom I have just spoken, do not act thus; they refuse to enter into heaven by the strait gate, and to be justified, sanctified, and beatified by faith in Jesus dying for us on the cross. They seek and try some other door; they endeavour to be their own Saviour and the Lamb of God that takes away their sins; they try to get rid of their sins without a living faith, by confessions, tears, fastings, almsgivings, pilgrimages, burning wax tapers, washing with holy water, &c. True it is, that you must pray, confess, fast, give alms, do good works, and keep God's commandments, but this you cannot do without living faith.

'For if mere confession could save and justify—Mary could not have been commended on account of her faith.—"Blessed art thou, *because thou hast believed*," said Elizabeth.

'If justification and salvation were to be procured only by alms-giving—Mary would have come short, for she was poor.

'If we could be justified and saved without faith in Christ, and solely by praying, fasting, good works, &c.—Paul would not have dared to have said in reply to the

jailor's question, "What must I do to be saved?"—"Believe in Jesus!" but would have been obliged to say, 'Thou must confess, pray, fast, keep the commandments, &c. However he did not say this, but, Believe on the Lord Jesus, who for thee also, and thy whole house, died on the cross, rose again, ascended to the Father, and has paid the debt of thy sins and theirs, and so shalt thou and thine house be justified and saved. And the jailor believed the words of Paul, and received salvation the same night.

'If by praying, confessing, fasting, alms-giving, and other works of the law, we must be justified and saved—infants could not become so; for they⁷ cannot confess, pray, fast, nor undertake pilgrimages, nor even believe before baptism; and yet you believe that in baptism they are sanctified, justified, and saved, gratuitously and of free grace, without any previous works or keeping of commandments. You therefore ought to perceive most clearly, that the man, when grown up, though sinful, must likewise attain to righteousness through the death of Jesus on the cross, and through faith and repentance. (Rom. iii. 28.) "He that believeth and is baptized," as you may see it written with large letters on yonder baptismal font, "shall be saved." (Mark xvi. 16.)

'If we could save and justify ourselves by our own works and doings—the Son of God might have continued in heaven, we should not have needed either him, or his sufferings, or death. But a condemned, unrighteous sinner could not redeem another, nor one that is lost himself, find and save another. The Son of Man came to seek and to save all, because all were lost and under condemnation.

'If we could justify and save ourselves by our own performances, Christ ought not to have commanded his disciples to "go and preach *the gospel* to every creature," that is—bring them the joyful and saving message and news, that by all that I have done and suffered, they are delivered from sin, death, the devil, and hell; that I have

justified them before God—that is, freed them from sin, punishment, Satan, judgment, and hell, and that they must first of all believe, lay hold of, and appropriate this, and comfort themselves with it; when they firmly believe this, baptize them in the name of the Father, the Son, and the Holy Ghost; and when they are already justified and saved through this faith, by grace—then, teach them to keep all things whatsoever I have commanded you.

‘After that teach them to pray, fast, give alms, and keep the commandments of God, that they may appear and grow more and more righteous, holy, happy, and blissful in the sight of God and man. For faith must work by love. If it does not, it is not true faith. Nothing avails before God but a new creature, a good tree that brings forth good fruit.

‘Thus Mary, Peter, Paul, and others believed; but you do not believe in this manner; hence it is that you are never happy nor comfortable—never justified. Hence you are not worthy of having your birth-day celebrated as a festival. You women must first learn to believe aright, for you are not yet able to do so; nay, I am certain before God, that you are still unable to believe.

‘And as are the women, so are the men; they can believe as little as you. When you see your fields, and barns, and granaries well filled, you can believe in God the Father, the Creator and Preserver of all things, but you cannot believe in Jesus Christ, his only-begotten Son, in the full sense of the words. For if it were otherwise, whence comes it that there is so much despondency, groaning, and trembling at the thought of death and judgment among the better part of you? Whence comes the almost universal coldness and strangeness towards Jesus our Redeemer and Saviour amongst the baser sort? Believe me, it proceeds solely from unbelief; the apprehensions of the pious as well as the coldness of the irreligious originated there. You cannot, any of you, believe in Christ with a

living faith ; thus you have, all of you, yet to learn in the school of the Holy Spirit. In the parish schools you have only learnt the letter, a mere historical and outward belief ; but not the spirit and life of faith.

‘ What strengthened Mary and prevented her from expiring under the cross of Jesus ? Faith in the promise that he should redeem his people from their sins, as the angel had previously told her. But it is not thus that men and women believe in the present day ; hence they are not happy and joyful at his resurrection and ascension. . . . Your unbelief is to blame for this, whether you think so or not. The pious among you commit, without knowing it, like the Pharisees, a subtle and secret idolatry ; they set up their own righteousness, and will not submit themselves to the righteousness which is freely given us of God through Christ, by faith ; but like the Jews, they seek to be justified for their work’s sake, only that they may not give God, in Christ, the honour, thanks, and love in return, or at least, not *all* the glory.

‘ But the baser part of you continue asleep in their sins ; they trouble themselves neither about a righteousness of works, nor about the righteousness and salvation by faith. Consequently things are in a bad state with us. We are all shut up in unbelief. (Rom. xi. 32.) O that God would have mercy upon us, and grant unto us all the grace of living faith ! For nothing else can justify and save us, but living faith in the sufferings of Jesus for us on the cross. This justifies and saves, and nothing else. And if thou thus believest on him at this moment, thou hast salvation, but if thou dost not believe, thou art not saved, and must continue to hang thy head and tremble before God all thy life long.

‘ May Jesus and his Holy Spirit therefore, assist thee in obtaining that faith, which justifies, saves, and blesses ! Amen. Amen.’

This sermon, in which Boos had asserted that the number of true Christians in his parish was so small that the vestry was large enough to contain them, caused the first great sensation and ferment among the people. It pleased and pained them to the heart, to use his own words. It gave pleasure to them that were able to believe, and they were many; for after the sermon was ended, they joined in crying aloud to Boos whilst he was still in the pulpit, 'May God reward you!' But it gave pain to the unbelieving; they therefore went to the Consistory at Lintz, and accused the preacher of having rejected confession, prayer, fasting, almsgiving, and every good. 'Not rejected,' said he, 'I am in favour of these holy things; only we must not make the means the end, nor idolize and make a Saviour and Redeemer of them.'

Those, however, on whom the sermon had a prejudicial effect, were but few in number; in reality only two weavers who felt themselves offended, and regarded the whole parish as having been insulted, because they construed everything in the most unfavourable manner, and judged uncharitably of the preacher, as is the case with every impartial preacher of striking truths; so that it was said even to Jesus himself, 'By so saying, thou reproachest us also.' Thus do the hypocrites act, who seldom really amend themselves—hypocrites, who cleave to worldly honour or to false worship; these are the worst of foes, and the most revengeful persecutors.

Boos now became all at once acquainted with his parishioners, and he had reason to rejoice and be glad on account of it, for the better part of them was by far the most numerous. They became converted and reformed characters, fervent and vital Christians, entered into closer connection with their pastor, and followed after holiness in the fear of God. He let the hypocrites rage and rave. But by degrees, even some of them were converted.

We will now contemplate the peculiar efforts and awakenings, which were consequent upon this sermon.

NARRATIVE OF AWAKENINGS.

I.

Michael, a pious man, but who was in his own eyes an anxious, uneasy, and condemned sinner, made upwards of thirty general confessions, went on pilgrimages, gave every year two gallons of cyder, two pecks of corn, and half a pig to the poor, paid for sermons being preached, adopted illegitimate children, and had them instructed—all with the intention of getting rid of his inward distress; but in vain. His swine perished or were stolen from him, and his corn and fruit were destroyed by mildew, so that he had nothing either for himself or his adopted children, and the poor. This astonished and confused Michael, so that he said, 'I give God the tenth of all that he gives me, amongst his poor, and yet now he takes all away from me!' In this state of confusion, he went to the clergyman, 'It seems to me,' said he, 'as if God had never taken pleasure in my good works, or as if my good works were not good; it is just as if I were Cain, whose sacrifice did not please God.'

'Boos. But how so?'

'Michael. Because what I formerly gave to the poor, has been taken away from me by thieves, rot, and mildew, so that I can no longer give to others, and have nothing more myself.'

Boos could not at first refrain from smiling; however he pitied the anxious and desponding Michael, and replied, 'Michael! the good works you did, were proper and laudable in themselves, but if you did them in order to merit heaven, or that righteousness which avails before God, so

that you sought to be justified and saved merely on account of your good works, and not gratuitously and of free grace by faith in Christ—it is no wonder that your good works have been swept away by thieves, mildew, and rot.’

At this speech Michael stared, and said ‘What, cannot these things be merited by good works?’

‘*Boos.* No; these important things, absolution from sin, grace, and eternal life, are received through faith in Jesus Christ, freely and of grace alone. Christ has merited these things for us by his suffering life, and his obedience even to the death of the cross. He that vitally believe this, by the Holy Spirit, obtains and possesses it; whilst he that believes not, has it not, nor obtains it, although like you, he may give, every year, a pig, a cask of cider, and two pecks of corn to the poor.

‘Only think, Michael, how can any one possibly purchase such great things as the forgiveness of sins, heaven, and eternal life, for a pig, a cask of cyder, and two pecks of corn! In that case the rich only would enter heaven, whilst the poor wretches must remain without.’

‘*Michael.* But are good works of no avail?’

‘*Boos.* They are of some utility; for when done in faith, they prepare us, like Cornelius the centurion, for obtaining forgiveness and justification, and the true knowledge of Christ. But by all our good works that precede justification, we cannot merit the grace of justification. For this favour is granted us freely, from grace alone, for Christ’s sake, through faith in him, and this in order that God and Christ may alone have the glory and not we. For if Abraham or Michael had been justified by works, the glory would have been due to Abraham and Michael, and not to God.’ (Rom. iv. 2.)

Michael was still greatly amazed at this speech; he could not understand what was said; it was hidden from him and even appeared suspicious to him.

I now took the New Testament, and said, ‘Do you

believe that this is the word of God, and therefore the truth ?'

'*Michael.* Yes, that I believe.'

'*Boos.* Well then, see and hear whether Christ and his apostles do not also speak thus. I read to him John iii. 16 ; vi. 40. Rom. iii. 20. Gal. ii. 16. Titus iii. 5. But all this would not pacify the troubled soul of Michael. At length I came to the words in Rom. v. 18. This opened at once Michael's blind eyes. 'So,' said he, 'do we inherit the righteousness which is of God, even as we inherited sin and unrighteousness from Adam ?'

'*Boos.* Yes, Michael, so it is.'

'*Michael.* Now I understand it.'

'*Boos.* Do you now believe that such is the case ?'

'*Michael.* Yes, I believe.'

'*Boos.* Are you glad that eternal life can never be purchased and servilely merited, by a pig, two pecks of corn, and a cask of cyder ?'

'*Michael.* Certainly ; it is happy for me, that I now see this. Oh that I had come sooner ! Now I am healed, all my terrors are fled, and I feel quite happy. God be blessed and praised !'

'*Boos.* But, Michael, that you may not suppose I reject good works, because I ascribe salvation to faith, I tell you that you must now be as diligent in performing good works as before.'

From this time Michael was delivered from all slavish fear, anxiety, and distress ; and was, as he frequently said, unspeakably happy and comfortable. During the period when faith was so generally put to the test, he continued calm and steadfast. Soon after his awakening, he came and begged for one of those books in which there were so many fine things respecting faith—meaning the New Testament. I gave him one, and he studied it diligently.

II.

Magdalena, a widow, full of good works, but always uneasy and distressed, presented altar-cloths and other vestments to the church, but was dreadfully afraid of death, hell, and the devil. 'Ah, what will at length become of me, when I die!' was her frequent exclamation. All at once she found it impossible to confess or pray to her satisfaction. Before confession, her sins appeared to her like mountains; but when she came to confess, she could not mention one of them. She wept bitterly, and said, 'It is all over with me, I can do nothing more.'

At length she was incensed against Boos, her confessor, and complained of him to another aged confessor, that he rejected all church-offerings and good works; because he often said to her, 'Thou self-righteous creature, thou art always seeking to make thyself righteous!'

But on the anniversary of the Virgin Mary, in 1810, it pleased God to open her eyes. It seemed to her as if the whole sermon was solely intended for her. 'He certainly means me,' said she to herself, and bent her head deep down in the pew, from feelings of shame and inward conviction.

After sermon she came to Boos at the confessional, still full of distress and confusion, but her heart and tongue were now loosened. What she had hitherto never ventured to confess, was now forced out, for life and death were at stake. All the folds and crevices of her heart were laid open, and a flood of tears burst forth. Boos comforted her with the belief in Christ and his gospel. 'There,' said he, 'we are told of Mary Magdalene, and how great a sinner she was. Believe, therefore, only that Christ died and atoned for thy sins, and that he will grant thee the forgiveness of them, and give thee besides all that he is and has. Open widely thy mouth and thy heart, and receive it as a heavenly donation. Let

not the morsel be too large for thee to swallow, for God gives more than man can understand.'

She now understood every thing, and believed every thing, and experienced salvation. From that time, her tranquillity, peace, and joy were unspeakable. All her distress and scruples had vanished. She read continually in the New Testament, purchased fourteen copies of it, and distributed them amongst her relatives with the most fervent prayer, that the kingdom of God might come in their hearts, as it had done in her own.

Nor did she suffer herself to be confused by lies and calumnies, commissions or inquisitions. 'Is it not written,' said she, "that through much tribulation we must enter and make progress in the kingdom of God?" She drank the cup allotted to her with visible satisfaction, and died happy in 1816, in such an edifying manner, that those who witnessed her departure could not sufficiently wonder and rejoice. The atmosphere of heaven was felt by all who surrounded her dying bed. As a parting salutation to all believers, she left those words, "Blessed art thou that hast believed; for there shall be a performance of all those things which were promised thee by the Lord!" (Luke i. 45.)

III.

One live coal kindles another. The individual last mentioned, soon brought her sister with her child to the clergyman. The latter looked extremely despondingly and melancholy, whilst the child, and Magdalena beside her, were joyful as the angels of God. 'Oh!' said the clergyman, on seeing her for the first time, 'what a gloomy and unbelieving face you make! Look at your child and your sister, how cheerful and happy they appear! And you are so gloomy! your unbelief is to blame for that.' 'It may be,' said she, and trembled hand and foot.

Boos, willing to let her come more to herself, turned to her child, a smiling girl of five years of age.

'Boos. What is thy name?'

'Answer. Clara.'

'Boos. Who created thee?'

'Answer. God the Father.'

'Boos. Who redeemed thee?'

'Answer. God the Son.'

'Boos. Who sanctified thee?'

'Answer. God the Holy Ghost.'

'Boos. Art thou holy therefore?'

'Clara. Yes, I am holy'—and smiled.

'Boos. Didst thou buy or merit holiness, or did the Holy Ghost give it thee?'

'Clara. The Holy Ghost gave it me.'

The mother now shed tears. The clergyman said to the smiling little girl, 'See, thy mother weeps. Has not the Holy Ghost sanctified her also?'

'Yes,' answered the child.

'Boos. Has not God the Son redeemed her as well as thee?'

'Yes,' said the child, without any hesitation.

'But look,' continued Boos, 'thy mother does not believe it; she therefore weeps and is sad. Thou believest it, and art therefore happy.' (The child smiled again.)

'Clara,' continued the clergyman, 'who taught thee that God the Son has redeemed thee, and that the Holy Ghost has sanctified thee?'

'Clara. My mother.'

'Boos. Dost thou believe thy mother?'

'Clara. Yes, I believe what she tells me.'

'Boos. Well said! But see, if thy mother could believe as heartily as thou, that the Son of God would redeem her from her sins, and that the Holy Ghost would freely sanctify her as well as thee, she would be also as happy as thou art. The Lamb of God would take all her sins away

from her, as well as from thee; for "God purifies our hearts by faith." (Acts xv. 9.) God so loved the sinful, proud, covetous, lustful, and wrathful world, "that he sent his only-begotten Son into the world, that whosoever believeth on him might not perish, but have everlasting life." (John iii. 16.) Now, if those only enter heaven, who perfectly and entirely fulfil the will of God, not a single individual would be admitted, for no one perfectly and entirely fulfils it; consequently all would be damned. Hence there is no other way than repentance and faith in Christ; for this is the will of the Father. (John vi. 40.)

The sinful woman at the feet of Jesus had not fulfilled the will of the Father before; but she saw the Son and believed in him, and the Son said to her, "Woman, go in peace, thy sins are forgiven thee, thy faith hath saved thee!" So the thief on the cross, Zaccheus, and others.

During this speech, the weeping mother all at once became calm, cheerful, and happy. She pronounced the words, 'Now I believe that God pardons me also,' in a tone and with a feeling which thrilled through the whole frame of those present. She wept still; but her tears were now tears of joy, love, and gratitude.

She went home tranquillized, comforted, and blessed, but soon came again delighted, and said she could not sufficiently express her joy, happiness, and thankfulness for her living faith, and was unable to sleep for nights together; she now knew what was meant by a living faith, and exclaimed, 'Oh how blind I have been!'

Her faith was assaulted in various ways for several years by the chief priests, but it always continued steadfast.

IV.

A woman of the name of Klambaur had often stood at the clergyman's door, for the purpose of pouring out her heart to him, but a certain fear had always driven her down the steps again. At length she took courage,

went to him, and thanked him with many tears for all his sermons. Boos, who knew from her confessions, that she was still distressed and uneasy in her conscience, told her to her face, that although she took pleasure in hearing his sermons on faith in Christ, and had now thanked him for them; yet he was afraid she did not really believe what he preached.

'She. Oh yes, I believe all that you preach.'

'Boos. I doubt it. I perceive by your uneasiness and the distress which you carry about with you in your heart, because of your sins, that unbelief still lodges within you, and that you cannot yet fully believe that God has also forgiven you your sins, for Christ's sake, and is willing to send his Holy Spirit into your heart.'

She now began to weep, and said, 'Yes, I am certainly still defective in that respect; I am too great a sinner; it is not possible that God can forgive me everything.'

'Boos. Klambaur, I am a greater sinner than you, yet it was not only possible for God to pardon me, but also the sinner at the feet of Jesus, the woman of Samaria, Peter, Paul, the thief on the cross, &c. it will therefore be possible for him to pardon you. See, how you offend God at this moment by your unbelief. Shame upon you to sin in this manner before me, your pastor.'¹

She wept more and more, and could not reply for weeping. She was terrified, and did not venture to repeat that she was *too great* a sinner, and that it was not possible for God to pardon her. Boos now convinced her from many passages of scripture, that God pardons the greatest sinners

¹ The want of faith in God's ability to pardon their individual sins, is not regarded as sin by the generality of sinners, but even as virtue and humility. They are ignorant that God is honoured by faith, and dishonoured by mistrust and unbelief. Hence at the beginning of their conversion, they all say, 'God cannot possibly forgive me; my sins are too heinous.' All conversions begin with this unbelieving sorrow. Hence it is necessary to show them that this very unbelief is a great sin.

through faith in Christ, that righteousness is attained and received, not by works but by faith; and that in this respect there was no difference between a farmer's wife, a clergyman, and a malefactor. (Rom. iii. 22, 26.)

'Therefore have the goodness, Klambaur,' continued he, 'and accept of a truly great gift, for the many alms which you have given to the poor, and to my chaplains who dine with you when they have to go to a distance. Believe me, that God, our heavenly Father, loves you so much, that he is not only willing to present you with a large sum of money—not merely heaven and earth, but something even still greater—his only-begotten Son with all his righteousness and holiness, as a free gift. He is also willing to forgive you all your sins, and you have nothing more to do, than to believe, and to open your hands and heart, your mouth and ears to receive the mighty donation. Do you believe this?'

Amidst a flood of tears, she answered with a loud voice, 'I cannot do otherwise—I must believe!'

'Blessed art thou,' said Boos, 'that thou canst not do otherwise!' Go in peace, thy sins are forgiven thee—thy saying that *thou must believe*, has saved thee.'

'Klambaur. But I cannot go yet; I feel as happy as if I were in heaven; if you will permit me, I will stay a while longer. I never felt so during my whole life!' She stayed till the evening, and took home with her the peace of God which passeth all understanding.

But three days after, she came again, desponding and weeping, saying, 'Ah, I have lost my peace, it is all over with me. I shall scarcely be saved.'

'Boos. But why not?'

'Klambaur. Oh, because I am a farmer's wife, keep an inn, have a drunken husband, and am the mother of many children; I have too many temptations, distractions, and occupations; it will not do for me.'

Boos smiled and said, 'I am now sure that the faith you

expressed three days ago is a true and real faith, since it is already so violently assaulted. Only take courage, let not your confidence fail. If there were any station in life, in which people could not believe in Jesus, and live and be happy in him, Jesus would never have commanded the gospel to be preached *to every creature*; he would have been obliged expressly to say, Except to brewers, and inn-keepers, and to women who have drunken husbands, many children, and much company—preach it not to them, they cannot believe, and have not time to be saved. But Jesus has said no such thing. Therefore go boldly forward, keep your footing and cry, Stand back, Satan!’

‘*Klambaur*. Well, then, I must try it once more; but I really thought I could not possibly be saved.’ And again she departed with the peace of God she had previously felt. But she afterwards frequently expressed the wish to be permitted to leave her husband, children, and inn-keeping, and retire with this faith to some desert place, or little room in peace.

‘Not so,’ said Boos, ‘remain where you are, and where God has placed you. The apostles and primitive Christians retained their faith, their love, and inward peace in the midst of the world, and they were men, like you and me.’ She therefore went on her way boldly and joyfully, and held fast her faith. Herself saved by faith, she sought also to save others; and she really succeeded with her female servant and her daughters, her sister, and some of her neighbours. In the year 1814, her husband died; she might then have retired into a little room. But now she said, ‘I have lived happily in faith for five years, whilst following my occupation; I will therefore not retire from it. My children are still young, I will bring them up as Christians, and God will be a husband to me, and the father of my children.’

She was afterwards not so generally beloved as before; she had many enemies, without knowing why. No Abel

without a Cain. To be a Christian, and to be hated without a cause, belong together. Go boldly forward!

V.

A spoon-maker, whom I visited on his death-bed, in order to administer the sacrament to him, stretched out both his arms towards me as I entered the room, whilst a smile lighted up his pallid countenance. 'I am glad to see you so ready,' said I, 'to receive Jesus the heavenly guest I bring you, like Zaccheus, joyfully and with both hands into your heart. In this way we shall soon be saved and justified in the sight of God.' He then wept, and said,

Yes, I desire to possess Jesus; I shall die gladly like Simeon, when my eyes have beheld my Saviour.'

Boos. Spoon-maker! if we possess him we never die; for he says, "I am the resurrection and the life; he that believeth on me shall never die."

He. Yes, I believe that also; but I have committed more sins than I ever made spoons in my whole life.'

Boos. Blessed art thou, for acknowledging, confessing, and repenting of them. For Christ the Lamb of God takes them all away; he takes away the sins of the whole world, and since the spoon-maker forms part of the world, he therefore takes the spoon-maker's sins away also; and though they may exceed the number of the spoons, yet they do not exceed the grains of sand on the sea-shore; and should they do even this, yet there is still grace and mercy to cover them. We are altogether unprofitable; there is none righteous before God. (Rom. iii. 10.) But he that repents and believes in the Lord Jesus Christ is immediately justified and saved. (Rom. x. 10.) Christ acts the part of the good Samaritan towards us all. He finds us stripped, naked, and bare, covered with blood and wounds, full of sin and vice, lying in the road of this world. Filled with pity and compassion, he comes to us, washes our wounds, pours wine and oil into them, binds them up,

takes us upon his breast, and brings us to the lodging-house of true believers, gives us in charge to the landlord—the pastor, with the words, “Take care of him;” comes again, and bears us at length up to heaven.’

The spoonmaker wept and said, ‘Yes, truly, I am one of those that fell amongst thieves, and am now lying full of wounds; but I hope that God will have compassion upon me!’

‘Show me thy wounds,’ said Boos, ‘and in the name of Jesus I will heal them all.’ He now began a sincere confession, with many tears; but was so full of confidence that God had forgiven him his sins, that he needed no further consolation.

I went to him daily for a week together, not to comfort him, but to derive courage and consolation for myself. For he was full of comfort; he consoled his wife, his children, his sister, and neighbours, in such a manner that every one sought to be at his bed-side. A week after, he was exposed to the assaults of temptation, (as is generally the case when a sick person experiences such extraordinary consolations), Boos was then obliged to comfort him. This lasted also for a week; but the last three days he remained tranquil, and full of confidence, love, and comfort to the end. Every one present said, Oh, that I also might die like the spoon-maker!

VI.

A single woman had lived piously and retired from the world from her infancy; her chief enjoyment was in praying, reading, hearing, confessing, and communicating; she never followed the way of the world, and yet she was always anxious, melancholy, dejected, extremely sinful in her own eyes, her chief temptation arising from being inwardly assaulted with impure thoughts. This messenger of Satan buffeted and tormented her night and day, nor could she by any means expel him; a fire burnt continually.

within her, although she did not contribute to it outwardly in the least; for she never looked at a man, always cast her eyes downwards, or even closed them, never entered into any connexion or love-affair, and was a most retired, pious, chaste, and innocent virgin; she was never seen to laugh, nor heard to speak a word unnecessarily; and her neck had grown crooked from hanging down her head.

Boos once said to her, 'Your crooked neck and continual melancholy proceeds, as far as I can see, merely from your UNBELIEF.' 'I do not think so,' said she. 'But still I think so,' said Boos. 'Tell me sincerely, do you not in reality believe that you must make yourself righteous by praying, fasting, confessing, and communicating? Rest assured, that you will never accomplish this; but you must be saved and justified through faith in Christ Jesus. Even as Adam bequeathed you original sin in the old covenant, and all the woes and punishments belonging to that sin,—so Christ, the second Adam, has bequeathed you all his righteousness and merits as a legacy in the new. If you wish to become a partaker of this righteousness which avails before God, you must believe that it is as I tell you; boldly lay hold of and appropriate it to yourself, and never place your confidence in yourself or in your polluted holiness, but alone in him. If you can believe this, you will have peace and joy in your soul; your crooked neck will grow straight, your closed eyes will open of themselves, and your mouth will be filled with gladness.'

At this speech she looked at her pastor for the first time in a friendly manner, began to smile, and seemed cheerful.

'Boos. Why, this is already a different and almost a believing expression of countenance. Do you therefore believe what I say?'

'She. You know, sir, that for the last four years and a half, I have placed no confidence in any one but you. I believe all that you tell me; I wished to make myself

righteous by praying, confessing, &c. but was never able to accomplish it. But how glad am I to hear from you that Christ has bequeathed me the righteousness that avails before God, and that I need only receive it in faith. Now I am at ease, and can feel happy. I never understood it so before.'

And from that time, this most melancholy individual became the very reverse; the subsequent tempest of calumnies against the clergyman, injured her the least of all. She continues firm in her faith, which has been much and variously tried. She is the most steadfast, joyful, and cheerful adorer and confessor of Christ in the whole congregation. She has learnt faith in the school of the Holy Spirit, after many sufferings and humiliations of every kind. There are many others like her, whom for the sake of brevity I shall not notice. I must however still mention, that she has two leagues and a half to walk to church, and yet is every Sunday the first at the confessional. She waits upon a man ninety years of age. I regard her as the happiest and holiest person in the whole parish; but she looks upon herself as the greatest sinner, though a pardoned one.

VII.

Sepl, a one-legged single-man, and a miller, was well read in the scriptures, which he kept near him on the table or in the window, in folio, and which he diligently studied, until his avocations called him into the mill. One day, when the pastor found him reading his bible, he said to him, 'Understandest thou what thou readest?'

'*Sepl.* Yes; but here I find something over which I have long puzzled, and for which I require a Philip as an expositor.'

'*Boos.* What is it?'

'*Sepl.* This passage;' pointing to Gal. iii. 10.¹

¹ "For as many as are of the works of the law are under the curse. For it

Boos. You have just hit upon that which people now cry out against as heresy.

Sepl. I thought as much. But how do you understand it ?

Boos. I will tell you, but you must not be offended, and take me for a heretic.

Sepl. That I shall not; I am not such a fool.

Boos now explained it nearly as follows :—‘ There is no one who does every thing that the law demands, and you, *Sepl.* amongst the rest; consequently by the law no one is justified—all are under the curse, under condemnation. Now if we wish to escape curse, and condemnation, we must believe in Christ *for* us, and by this belief we become righteous and pious in the sight of God, freed from sin, curse, and condemnation, and partakers of the righteousness of God and eternal life. Hence Paul truly says, that the just man receives forgiveness and life from his faith, for no one is righteous but God, and him whom he makes so. But he only justifies him and remits his sins, who believes in Jesus, like the thief on the cross.

‘ But the law, by its curses and terrors, its threatenings and requirements, only seeks to terrify and drive us to this faith and throne of grace, and to this narrow and strait gate, which admits none but poor sinners.’

Sepl., supported on his two crutches, paid great attention, and comprehended and apprehended everything joyfully. Meanwhile his sister-in-law with her children and neighbours entered the room, and found the two bible students, full of joy, over the scriptures. *Sepl.*, who would gladly have imparted his joy and his faith to the whole world, requested the clergyman to read and explain the passage once more, that the others might also hear what poor creatures we were, but how rich we might become, and at last go to heaven. The pastor did not wait to be asked a second time. And

is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”

the others apprehended it like Sepl; all were full of faith, comfort, and joy. For the afflictions we were enduring, taught them to pay attention to the word, and to understand it; so that I could almost say, it is even necessary for the word's sake, that affliction and persecution should arise, otherwise, they that are asleep will not attend to the word. Since that hour, these miller's people read daily in the bible, and their pastor came at their request, every Sunday or oftener, to expound it to them.

Sepl once took his bible and his crutches, and halted into his neighbour's house, where he knew that there were many self-righteous people, and proved his faith to them from the bible. But Sepl found no faith amongst them, and his hearers were even angry at him; but because they received many favours from him, they did not dare to fly in his face, but one after another stole away, so that at length the preacher of faith was left sitting alone, and because there was no one to say Amen! he mournfully halted home again.

Thus the one-footed preacher learnt from experience, that faith is not every one's affair.

The clergyman asked him if he had previously called upon the Holy Spirit? 'No,' said he, 'I was simple enough to think that my message would be gladly received; but I find it is not so. I will be no preacher in future, but believe for myself.'

VIII.

Bachlin, a farmer's widow, the sister of Brunner's servant, was often invited to Pöstlinberg by the two latter; but knowing that they only wished to warn her against her pastor and his faith, she would not listen to the invitation. Instead of this, she went on one occasion to the clergyman, and complained to him of the distress she felt in her conscience, that, notwithstanding all her confessions

and her striving after piety, she had neither rest nor peace of heart.

‘No one is to blame for this,’ said the clergyman, ‘but your *unbelief*.’

‘*Bach*. And yet it seems to me, that I believe all that you preach.’

‘*Boos*. No, you do not believe all.’

‘*Bach*. Yes, I assure you, I believe all.’

‘*Boos*. Mark, I will immediately preach something to you, which you certainly do not believe.’

‘*Bach*. That must be indeed something strange.’

‘*Boos*. I now preach and say unto you in God’s name, Be of good cheer, *Bachlin*, thy sins are forgiven thee ; for Christ has suffered for thee, and paid thy ransom. You have only to believe this, and all will be right. Do you believe what I say?’

The woman, touched and perplexed, was unable to answer in the affirmative. Instead of joyfully replying, ‘Yes, I believe it.’ She tried to support herself with the broken reed of an arm of flesh and said, ‘Yes, but I wish first to make a proper confession.’

‘*Boos*. You have often done this already, and have never yet attained to any peace of conscience : nor will you, though you confess again and again.’

‘*Bach*. But for what reason?’

‘*Boos*. Because you seek to obtain the forgiveness of your sins for the sake of your own works, (*ex opere operato*) like the Jews, and not by faith in Jesus Christ, like a true Christian. This is not the case with you alone ; but almost all are of opinion that God will forgive them their sins, merely because of their confessing, repenting, fasting, &c. in short, on account of their performances, and not on account of the doing, and suffering, atoning, and dying of Christ and the exercise of faith in them. And because their weak and wretched performances, their repentance, confession, and penitence do not reach the mark, but

always come too short, are too mean, too barren, and too imperfect—they never attain to true peace, because they found it upon their own miserable doings. Such is the case with you, also. But only consider how you act in your repentance. We will go through the five things which constitute true repentance, and see whether you have much reason for building upon and trusting to your wretched performances.

‘1. The first thing requisite in repentance, after supplicating the aid of the Holy Spirit is, *the examination of the conscience*. But how miserably this is performed! How little does the individual know himself, his sins, and his duties! How often you have been dissatisfied with your own examination of conscience! How wretched, how defective it was!’

‘*Bach.* Yes, that is true.’

‘*Boos.* 2. The second is *grief and sorrow*. But this is often so lukewarm and cold, that you have certainly often felt grief and sorrow at your want of it. You have even sometimes forgotten grief and sorrow before confession; is not that the case?’

‘*Bach.* Yes, this has also happened.’

‘*Boos.* 3. The third thing requisite in repentance is *the serious resolve*. But this again, is often so weak, that it is broken the very same day on which it was made.’

‘*Bach.* Yes, that is very true.’

‘*Boos.* 4. The fourth is *confession*. This again is often so incomplete, so defective, so confused, barren, and insincere, that you have frequently said yourself, ‘It seems to me, as if I had never confessed in a proper manner in all my life.’ You are so dissatisfied with your six thousand confessions, that now, after fifty or sixty years are passed, you wish to make a general confession.’

‘*Bach.* This is indeed the case.’

‘*Boos.* 5. The fifth thing requisite in repentance is *rendering satisfaction*. God be gracious to us! It is just

as miserable in this respect, as with all the rest. How can you therefore hope and expect that God, for the sake of this your wretched doing, repenting, confessing, and penitence, should not impute your sins to you, but ascribe to you the righteousness of God and of Christ!

‘Be humble, therefore, and believe the word of God which tells you,

‘(1.) That man attains *by faith* to righteousness—that is, the forgiveness of sins,—and not by the works of the law, or for the sake of such works.

‘(2.) The righteousness of God comes by faith in Jesus Christ, unto and upon all them that believe in him. By him they must all be justified and delivered from sin, punishment, hell, the devil, and inward distress, without merit, and solely of grace. God alone is righteous, and he whom he makes so. It is therefore not on account of your penitence in the church that your sins are forgiven you, but on account of the agonies and death, which Christ suffered for you. However great your penitence may be, your sins will not be forgiven you on that account, but on account of Christ’s severe sufferings for you.

‘By this I do not do away with your repentance, sorrow, confession, &c.; all this is necessary. I only say all this; in order that you may believe in Christ, and through faith in him, obtain forgiveness of sins and peace of conscience: For as long as you trust and confide in your own miserable doings, you can never attain either the one or the other.

‘Therefore, observe! Your sins are forgiven you—not on account of your doing and suffering, but solely on account of the doing and suffering of Jesus Christ. Mark that, and believe it!

‘Your sins are forgiven and remitted for his sake, and through him, who for your sake was conceived of the Holy Ghost, born of the Virgin Mary, was crucified, dead and buried, and for your sake rose again and ascended up to heaven.

‘And observe further: For his sake you receive the Holy Spirit, are admitted into the universal Christian church, and to the communion of saints, and obtain the forgiveness of sins, the resurrection of the body, and life everlasting. Amen. Is this your belief?’

‘*Back.* Yes, now I believe! Thanks and praise be to God! A stone is now removed from my heart; I now see what I did not believe before, that I have trusted too much to my own doings, and too little to the doing and suffering of Jesus Christ. Hence I could never feel easy; I have been penitent, it is true; but I have never before believed. How blind we poor mortals are! I am already above fifty years old, and have never understood it before. May God pardon me for it, and reward you a thousand times!’

With these words she took her departure, believing and seeing. She afterwards confessed that she had been compelled to weep the whole of the Sunday previous, because the morning sermon touched her in such a manner, as if it had been directed solely to her.

Boos has here expressed himself most clearly. He that does not understand him here, is not willing to understand him. For it is most evident that he does not mean to reject any good or pious works, means, or exercise of penitence and godliness, but only to divest people of their trust and confidence in themselves and their own merits, because by so doing, they make themselves and their own works their Saviour and Redeemer, and consequently render Jesus superfluous and unnecessary. “After ye have done all that is your duty to do, (and who does this?) say we are unprofitable servants,” said Jesus. He that does not understand Boos, does not understand the sense of this passage, does not understand Paul and the whole New Testament, but is a Jew and a Pharisee, or else a Sadducee.

IX.

Nandl had been, during her whole life, pious, retired, quiet, and devout; she lived with her aged father, who was a widower, and for whom she kept house with all conscientiousness and fidelity. But with all this, she was always anxious and uneasy in her conscience. She plagued her confessor much with her confessions, but it availed nothing, she could not obtain peace of mind by that means. At length, one day, her righteousness appeared to her but as filthy rags, whilst Christ was represented to her as the Father's gift, and proved so by many passages of scripture. Her hour was come. She could now understand and apprehend everything; she fell down upon her knees, and began to weep and render thanks. Her former troubled state of mind was changed into newness of Spirit, and into a state of love and joy. Her faith was soon afterwards severely tried and proved by inward and outward temptations; but nothing was able to shake her faith and her love.

The case was different with her two maid-servants, who were awakened at the same time with herself. They believed for a season, but in the time of temptation, fell away.

I could adduce a whole register of such as believed for a while. But I intended only to mention those who endured the violent assault which was given to their faith, and to this hour continue steadfast in it, or have endured to the end. But of these there were so many, that I should never have done.

The female above mentioned, was twice sent for by Brunner, because he looked upon her as deceived and seduced to heresy, and from compassion was desirous of leading her again, as he thought, into the right way. Nandl, however, did not go to him, and said, 'I will not go, for he might rob me of my faith and salvation, as he has already done others.' (*He was therefore manifestly the thief and the robber.*)

Brunner assured all the parishioners of Gallneukirchen, that Boos and his curate were heretics and seducers; and many believed him for a time. It was often said in the confessional, 'For a week or a fortnight, or an hour long, I really believed that our pastor was a heretic and a seducer, because Brunner beat upon his breast, and confirmed what he said with his fist and his tongue.'¹

THE MONTH OF DECEMBER.

From a friend's letter.

Maria Oberdorf (a Lutheran) once heard read at a friend's house, the morning sermon which was preached on the 8th September, without knowing the preacher, or his knowing any thing of her; and it pleased her much. As she had much upon her mind, which she had been hitherto unable to communicate to any one, and had therefore no one, from whom she might obtain comfort, counsel, and consolation—her longing to become acquainted and to speak with Boos, rose to its height. Her wish was granted in December, 1810. In a singular manner, she was conducted to Gallneukirchen, and at the first interview found comfort, counsel, and consolation. For Boos told her everything beforehand, related all his experience, sufferings, and humiliations; and the Lord was present with them, the Spirit was poured out, and the whole house was moved by it—all felt a divine attraction, and the divine influence on their hearts. The grace of God entered into them.

Every evening he called his household together, and read to them concerning faith, the new life with Christ

¹ In these various awakenings, as Boos himself observes, the garb and language in which Christ was presented and offered to the people, were mean indeed, and often offensive; but the Spirit which quickened these words, both in the heart of the preacher and his hearers, was not mean; it was a Spirit of fire and life; it lived and animated; and to this Spirit alone are all the blessed results to be ascribed. Man is nothing and can do nothing, unless it be given him from heaven. The hour must first have arrived.

in God, the liberty and active nature of faith in love, when it is once enkindled in the heart from above, and animated by the Spirit of the Father and the Son. Paul's epistles were read, and it was observed, that if Paul were once satisfied, James would certainly be so too. God does not look first at the sacrifice, but at Abel. If Cain had been good, his offering would have been good and acceptable to God. Let thy evil heart be first made good by Christ, and good works will then proceed from thy renewed Spirit. Ye must be born again, and become new creatures; you will then yield much of the fruits of faith, love, and righteousness.'

Thus spoke Boos in his own, and in every house where he had occasion to enter. The people melted into tears, and perceived that Christ is all in all, and that man is nothing. He then sank upon his knees with them, down in the dust, before the pierced feet of the crucified Mediator, and gave himself and all these contrite and awakened souls entirely into the arms of their Redeemer. Then were they glad and full of gratitude; so that Boos had nothing to do, but to lead them away from himself, and direct them to Christ.

Oh, these were days never to be forgotten! The grace of God then appeared to all who listened to the testimony given of Christ, and believingly received it; they obtained the assurance of the forgiveness of their sins and of the adoption of God; for they received the peace of God.

Nor was there any want of temptations and trials of faith; hence some became weak and wavering, but were again encouraged and enlivened by those that were strong.

A. R. who for more than half a year had been desponding and troubled almost to despair, became at length so unspeakably happy and comforted by living faith in Christ, that her joy in the Lord was visibly expressed in her countenance. But all at once, she was again so much tempted and troubled, that it was feared she might sustain injury

from it. At length she informed her pastor of her temptations, and confessed that Satan plagued her with the idea, that the whole gospel might be the devil's work, for the paper was passive, and received whatever was impressed upon it. Her pastor divested her of this and every other doubt, and strengthened her in faith, so that she again felt blessed and happy.

ACCUSATION, AS THE CONSEQUENCE OF THESE AWAKENINGS.

These and many other awakenings took place in the year 1810—some of them before, and some after advent.

The people were offended at nothing so much as being told that they did not believe ; or, that they did not possess living, saving, and tranquillizing faith.

Language of this kind pained those who did not believe, to such a degree, that they accused the clergyman to the bishop and the consistory.

The bishop wrote with his own hand to the clergyman, and besought him urgently never to say, that the people did not possess the true faith ; for this offended them grievously.

The bishop was in the right, with regard to the offence given ; but no sooner do people attain to living faith, than they confess themselves, that it was true that they never possessed nor understood the true faith before. They had indeed a mechanical and historical faith ; but the faith which lies in the spirit—life, joy, peace, tranquillity, forgiveness of sins, and eternal life, they did not possess, and were evidently destitute of it, as is obvious and visible from the awakenings related above, and others of a similar nature.

But the blind see not, and as it was formerly, so it is now ; this is the case everywhere, in the east as well as in

the west, and he that has not experienced living faith, supposes there is and can be no other than the dead faith; which he loves and values so much, that he thinks he cannot do too much to prevent his faith from being quickened.

What still more exasperated the adversaries and accusers was the bold expression, which Boos made use of on the third Sunday in Advent; he said, 'John the Baptist does not say that our tatters—that is our polluted works—are the Lamb of God that takes away the sins of the world; but he points to Jesus, who baptizes with the Holy Spirit. Before him, John humbled himself, and thought himself not worthy to loose his shoe's latchet.'

Boos took pleasure in using the language of strong antithesis and obvious contrast. These necessarily either convinced and converted the hypocrites, or caused their fury to burst forth.

It is, however, pardonable, if country people mistook his meaning—although the most of them understood him—but the learned should have known that Boos spoke even gently of self-righteousness or good works, when he called them *rags and tatters*; for the prophets, and Isaiah in particular, express themselves still more strongly. Isaiah says, "Our righteousness is *pannus menstruata*," (according to the Vulgate) such a shamefully filthy rag, that delicacy declines translating or pronouncing it. And what else does Christ say of the fasting and good works of the pharisees, than that they are spots and patches? Paul even calls them *Stercora*. (Phil. iii. 8.)

PRELUDE TO THE FIRST EXAMINATION BY GOVERNMENT
COUNCILLOR BERTGEN.

On the 28th of January, 1811, Boos appeared before this noble-minded man, who was intimately acquainted with

Boos, from his being a curate of his for several years. He had hitherto always highly esteemed him, but now knew not what to think of him, in consequence of the many complaints and accusations, which were brought against him before the consistory. The examination opened his eyes more than before; so that he now became still better acquainted with Boos and his doctrine, to the eternal salvation and blessing of his own soul. Of this examination, Boos relates as follows:—

‘Bertgen. Well, what have you been doing?’

‘Boos. I know of nothing that is wrong.’

‘Bertgen. Be that as it may; there have been dreadful complaints made to the consistory against you.’

‘Boos. What are they?—your Grace!’

‘Bertgen. It is a serious affair.’

‘Boos. Well, what is it that is so serious? I really know nothing of any crime or any accusation.’

‘Bertgen. Why have you smuggled prohibited books into the country?’

‘Boos. I am ignorant of any thing of the kind.’

‘Bertgen. What—will you still deny it? Look, here is one of them, ‘The hidden life with Christ in God.’ It is an absurd book for laymen.¹ For first, they do not understand it, (unless the Holy Spirit explain it to them). Secondly, the book does away with all industry and diligence. (This is not the case; and is not the life there spoken of an active life? Is not inward spiritual diligence the one thing needful? Is not the spirit more than the flesh?) Thirdly, it produces nothing but enthusiasts, fantastic people, pietists, &c. (He that does not see is blind; but if he wishes that those who see, should not see and be blind, or be called enthusiasts—what is he himself?)’

‘Boos. First of all, I did not smuggle the book into

¹ Begging his pardon, the layman does not find it absurd, but valuable and useful. It is only they who do not believe, and judge of the kingdom of God like Nicodemus, that find it absurd.

the country, but the Braunau carrier publicly brought two hundred copies of it through the gates. They were weighed at the custom-house, sent to the censor's office, and since there was no prohibition against them, they were sent to me without hesitation. I have previously distributed this book in Waldneukirchen, and Peurbach, when I was your grace's curate. With regard to the book itself, its author is a good Catholic, its contents are Catholic, and he that has tasted and experienced any thing of the Holy Spirit, and of the inward life with Christ in God, understands it; however hidden, mystic, and obscure it may be to the mere natural and rational man. I have distributed copies of this little work for many years together, and many thousand individuals read it with pleasure and edification, and are continually asking me for it. Why is a complaint made now for the first time against it ?

'Bertgen. They do not understand it. I scarcely understand it myself.

'Boos. Amongst all sorts of people, there are also such as are spiritual, in whose hearts the Holy Spirit dwells, like old Simeon and Hannah, and these often see what the wise and the learned of this world, with all their wisdom and dry learning, do not see. Simeon saw in the poor child Jesus, the Messiah ; because he had the Holy Spirit in his heart, who enlightened his eyes. Hannah, an old woman, who with all the pious, simple-hearted people in Jerusalem, waited for the consolation of Israel, saw the same thing. In like manner the wise men from the East. The learned men and high priests, together with Herod and his people, however polished and sensible they were saw nothing in Jesus, after he had been amongst them for three-and-thirty years, and had made the blind to see, the lame to walk, and raised the dead. The natural man, however learned he may be, cannot discern the things of the Spirit of God ; they are foolishness unto him, says Paul, and he cannot comprehend them. But he that has

the Spirit of God can judge all things; though no other can pronounce a correct judgment upon him. (1 Cor. ii. 14, 15.)

Bertgen was now a little more quiet and thoughtful; but still enjoined me not to distribute any more such books, for the Vicar-General had told him, that it was posted up at Rome. (This was false.)

'Boos. That may be. With respect to the distribution, I can discontinue it.'

'Bertgen. Why do you always preach so much about living faith?'

'Boos. Because we have a superabundance of a lifeless, loveless, and inactive faith, which is merely in the head and on the tongue; but there is everywhere a deficiency of living faith, both in the town and in the country. And also, because living faith aids me and my parishioners in obtaining the forgiveness of sins, peace of conscience, the Holy Spirit, grateful love, the practice of every good work and virtue, and eternal life. Faith is the principal thing in the catechism, and the first commandment; and without faith, it is not possible to please God, to live holily, or to die happily. Faith saves us; why then ought I not to speak of faith?'

'Bertgen. But why always?'

'Boos. That I do not always preach concerning faith I will prove by my sermons; but the following reasons have induced me to preach upon it often:—

'a. A peasant in my parish hung himself from mere unbelief and despair.

'b. I meet with a very great number of anxious and uneasy people in the confessional.

'c. Living faith is not every one's affair, nor is it so general in the universal church as people think; for the mere assent of the head and the lips is not the true faith.

'd. I cannot comfort and console terrified and anxious sinners with any thing better than with the living faith, that

God, for Christ's sake, is willing to forgive their sins on their repenting and believing. This I know from my own experience and that of others.

'*e.* Inward religion must certainly precede that which is outward, even as a good tree, good fruit; and it is in faith, love, and hope that inward religion consists. For all that does not proceed from faith and love is of no value, as Christ and Paul affirm. Hence it is said, faith, hope, and love—not love, hope, and faith. Outward religion must proceed from within, as well as our good works and virtues; if that is not the case, the individual does not possess living faith.'

'*Bertgen.* Do not always say *living* faith. Otherwise the people will think they must believe with the body, and require physical and corporal powers for that purpose.'

'*Boos.* Oh by no means! It is only used to distinguish it from a dead and merely literal faith—a faith without love and without works of love; and he that really possesses living faith, is well aware that he must not believe with his stomach or his knees. "With the heart man believeth unto righteousness;" with the mouth, the knees, and the works, man confesses the faith of his heart, which therefore saves him.'

Bertgen, who became more and more tranquil and thoughtful, continued to vent upon me the offensive things he had imbibed at the consistory.

'But,' continued he, 'why did you say in your sermons that the vestry would easily contain all those that possessed living faith?'

'*Boos.* Yes, I did say that, once in my warmth, when dividing my parishioners.

- '1. Into such as were thoughtless and secure;
- '2. Such as were self-righteous;
- '3. Such as were troubled and anxious;
- '4. Such as possessed a living, pious, tranquil, joyful, and saving faith. And to the latter, perhaps, many are

called but few chosen; if the selection and trial were to be made,' said I, 'the vestry would scarcely be filled. But God alone can undertake such a selection.'

'*Bertgen.* This offended the people dreadfully!'

'*Boos.* No, no! It is not so bad as all that. The greater part of them love me, and I speak with them from the beginning of the year to the end of it in a free, cordial, and unrestrained manner, like a father with his children, even as I am now speaking with your Grace, and formerly spoke with you as curate. And besides, if it be the real truth, what has a preacher to care, whether it please the people or not? "Woe unto him, of whom all men speak well!" Christ also said, "The way is narrow that leadeth unto life, and few there be that find it." "Many are called, but few chosen." If he was uncourteous enough to call his hearers *whited sepulchres*, hypocrites, vipers, &c. (Matt. xxiii.) why should not a preacher be permitted to say, that there are few who are according to Christ's mind and doctrine? Lastly, our vestry is not very small, it can contain above a hundred people.'

'*Bertgen,*' after a pause. 'And what is your curate Rehberger about? He is accused as well as you.'

'*Boos.* He does as I do; he helps me to preach faith, love, and hope. The people and myself are very well satisfied with him, he is diligent, blameless, and zealous.'

Meanwhile, Rehberger entered the room. Bertgen grew more serious and rather angry, and said, 'It is a serious affair, a very serious affair. Dreadful complaints are made to the consistory against both of you; and I am commissioned by it to examine you. You must lay all your books, sermons, &c., before me, and strictly answer for your mode of teaching.'

'*Boos.* We will submit to the severest examination, and thank God and the consistory before-hand, for having given us your Grace, our best friend, as our Inquisitor. We rejoice at being permitted to confess our faith even

before the ecclesiastical authorities, and will faithfully and cheerfully produce our sermons; for we are not ashamed of the gospel, but will defend and explain ourselves as well as we are able.'

Bertgen, though now somewhat milder, was not quite so friendly as formerly, but on the contrary, rather shy and captious. However, from that day, he began to study and to prepare himself for the approaching examination. He read, as he afterwards confessed to me, when the veil was removed from his eyes, the Council of Trent upon Justification, Knippel, Bertière, &c., during which, such a bright light rose upon him, that he could not sleep for three nights.

FIRST EXAMINATION IN GALLNEUKIRCHEN, BY GOVERNMENT
COUNCILLOR BERTGEN.

After Boos had returned home and reflected upon every thing that had passed between him and Bertgen at Lintz, it excited him, and all that had received like precious faith with him (2 Peter i. 1.) in the righteousness of Jesus Christ, to powerful prayer. He wrestled, during the interval previous to the examination, day and night, with tears before God in prayer for Bertgen—not from fear, but from compassion and affection, and from a fervent desire that the Lord would also bestow upon him the light of faith. His weeping and supplication before the Lord was particularly fervent and ardent, the last night, between the 6th and 7th of February.

Early on the 7th, Boos sent a carriage to Lintz, in order to fetch his Inquisitor. Meanwhile, he wrote down a few paragraphs, which he laid upon the table in readiness for him.

Previous Considerations.

- '1. So long ago as the year 1796, the same outcry arose

against me and others for the same thing, in the province of Kempten and Augsburg. The consistories, terrified by dreadful calumnies, examined weeks, months, and years together. The consistory at Kempten and Constance immediately saw to the bottom of the matter, pronounced those innocent who were accused of heresy, and re-instated them in their livings. The more prudent and modest in the consistory at Augsburg did the same thing. Five others, from personal hatred to Sailer, would not give way, but were soon after punished by God, deposed from their offices, died—one of them raving mad.'

When Bertgen, who was already quite altered and changed, and came full of joy and affection, saw this lying on the table, on his entering the room, and read it, he was amazed, and willingly and attentively listened to all that was related and explained to him. He said to Boos, immediately on meeting him, 'I have not been able to sleep the whole of last night, and I read, the whole time, on the justification of the sinner by faith. Nor during my whole life have I ever felt so happy and comfortable in travelling to Gallneukirchen, as on this occasion. Boos said, 'We are glad of it; so much the better for us. The inquisition will prove so much the more in our favour.' Bertgen replied, 'Say nothing about inquisition; I am come merely for the purpose of friendly conversation, in order to stop the people's mouths, and to procure you tranquillity.' He then read further :

'2. In the same year, 1796, God gave us particular power to preach living faith in Jesus Christ for us and in us; and the consequence was, that many were converted and brought from darkness to light, so that we were highly esteemed by the people. But this excited the envy and jealousy of the unenlightened clergy, who sought a pretext for accusing us of heresy, instigated people of all ranks against us, and dreadful scenes ensued.' Reference was

here made to Roos's ecclesiastical history, which was produced and read. Bertgen, who knew nothing of all this, was astonished, 'Ah,' said he, 'we must prevent the recurrence of such things!' He read further:

'3. Because it is easy to foresee that our present accusers will not rest, but stir up the ignorant mob against us, and that we shall not long be able to labour in this part of the country, both of us (Boos and his curate) request beforehand our dismissal, and the gracious permission to exchange with the Rev. Mr. W—— in A——.'

Bertgen. 'There is no need of that; you will stay where you are.'

'4. We confess our sin, in having made use of too coarse and pointed expressions in our discourses to the people, at least to some who could not believe, as our sermons, which we here produce, will prove. But this we will gladly alter and discontinue; yet we cannot cease to preach the pure word of God, the gospel, and living faith in Christ: this would be against our conscience, against our calling, against the gift which we have received for this purpose, and against the gospel itself. What we have hitherto done in this matter has been of God and with a good conscience; and notwithstanding all reproach and persecution, we are firmly resolved, as far as God shall strengthen us, not to be ashamed in future of the gospel, for it has proved itself in our own hearts, as well as in the hearts of others, to be the power of God unto salvation to all those that believe, whilst it leaves all those unsaved who reject it through unbelief. Nay, if God strengthens us, we will boldly yield up our lives at the stake, or let men do unto us as they please.'

Bertgen. 'Hush! hush! Were you to say this openly, you would at least be regarded as enthusiasts.'

'5. It is not admitted that Rehberger has been misled by me, but he gives God and the truth the glory that he earlier entertained these sentiments and this faith. It is however

admitted, that since he has been with me these sentiments and this faith have been reanimated in him, and that he has daily advanced further in them. He that is acquainted with the ways of God and the true nature of faith, is well aware, that it is something which cannot be immediately appended to any one. We have an instance of this in his colleague, Th. Parzer. Were I able to do it, I would impart the faith which has been so blessed to me to all men, and especially to the venerable consistory at Lintz, since I cordially love the members of it, even as they have loved and esteemed a stranger like myself, and given me preferment in such an extremely friendly manner, for which I thank them with tears.'

'6. The substance of what we preach has also been transmitted to Professor Sailer, and he agrees with us in the principal points, though not entirely with respect to the expressions made use of. Here are our propositions,¹ and the answer to them.'

Bertgen hastily took them, and read them without finding any thing objectionable in them.

Bertgen now desired the two curates to withdraw, sat down, and told Boos to do the same, 'Tell me,' said he very composedly, 'how do you understand the doctrine of justification?'

'Boos. In the same way that the Council of Trent explains and expounds it, chap. vii. and viii. (It was opened and read.)

'1. The objects and purposes of justification are, The honour of God and of Christ, and the eternal salvation of mankind.

'2. The procuring cause is the mercy of God, who cleanses us gratuitously from our sins, seals us with his Holy Spirit, and sanctifies us.

'3. The meritorious cause is Jesus Christ, *who purchased it for us, and atoned for us.*

¹ See the system of doctrine and faith, preceding the narrative of awakenings.

‘ 4. The channel is the means of grace.

‘ 5. The effect is the righteousness of God: not that wherewith God himself is righteous, but wherewith he makes us righteous.

‘ Chap. viii. We say *that we are justified by faith*, and this—

‘ 1. Because faith is the commencement of human salvation.

‘ 2. Because faith is the ground and root of all justification.

‘ 3. But we are justified freely and gratuitously, because we cannot in any manner merit the grace of justification, neither by our faith nor by the good works which precede justification; for grace is not merit, otherwise grace ceases to be grace. (Rom. xi. 6.)’

The following passages were then read from the Bible: Rom. iii. 22, to the end; Gal. ii. 16. Rom. iii. 20. Tit. iii. 5, 8. Ephes. ii. 8, 9. Acts xviii. 9, &c.

Bertgen further inquired what kind of a disposition I required, on the part of the individual, in order to justification.

I replied, after referring again to the Council of Trent, ‘ That which was manifested by Cornelius (Acts x.); by Peter in the vessel; by the sinful woman at the feet of Jesus; and by the thief on the cross; that is, we must be poor in spirit, perceive, feel, repent of, and confess our sinfulness; be desirous of ceasing from it, and believe that God, for Christ’s sake, will not lay our sins to our charge, but forgive us, and bestow upon us the righteousness of God and of Christ, which Adam lost as regarded both himself and us—freely and of mere grace, for the sake of the merits of Christ. (2 Cor. v. 19 to the end.)’

‘ *Bertgen.* And this is the doctrine you preached?’

‘ *Boos.* Yes; my sermons, which I here present to you, will prove it.’

Bertgen now sprang up from the sofa, lifted up his hands,

and said with deep emotion, 'What fools they are! this is the most comfortable doctrine in the whole range of divinity, and they wish to call it heresy! Instead of that, all ought to be thankful for it.'

'*Boos.* They that understand us thank us heartily. But it is not given to all to do so; and therefore they cry out, like the Ephesians in the market-place, Diana! Diana! without knowing why or wherefore. Hence we must have patience with them, until the morning-star arises, and the Holy Spirit pricks them to the heart.'

Bertgen now took up the propositions in his hand, which were regarded as vexatious as Alexander the coppersmith. But none of them were any longer offensive to the enlightened Bertgen, because he already beheld light in the divine light. He was like a child—suffered us to say and explain everything to him, comprehended every thing, received everything eagerly and joyfully; and said at the close, 'Be at ease, I will defend your living faith against your enemies in the presence of the consistory. I see that the case is very different to what your accusers and the consistory suppose.'

The interview lasted from eight in the morning till noon. Dinner was then served up in the room where the inquisition had been held, with mutual satisfaction. As long as I have known Bertgen, I never saw him more cheerful and childlike than on that day. We were forced to weep from mere joy and delight, because he, who was previously so hasty and irritable, had all at once become of our way of thinking and belief, and during dinner spoke in our language, that is, in a manner quite new to him.

At four o'clock, Bertgen took his departure for Lintz with our sermons and the books, respecting which such an outcry had been raised. He sent me word by my coachman, that "I might sleep in peace."

At the next sitting of the consistory, he gave a verbal report of the whole transaction, put the best construction

upon everything, praised our sermons, principles, &c. and pacified the consistory in such a manner, that it was thought all was at an end.

But the accusers would not confess that they were in the wrong ; they accused Bertgen of partiality, of agreeing with us, and as being heretical ; even as the Jews did Paul. Bertgen defended himself for a long time in a masterly manner, and brought over the magistracy to his and Boos's side ; and clearly explained to the latter Boos's doctrine on several occasions. But the matter being protracted for three years, Bertgen did not live to see the end of it ; for he died on the 1st of July, 1812, in the fifty-first year of his age.

The following statement, given by Boos, serves to explain how the offence and the outcry against him on the 18th December, 1810, began in his own vicarage, and was spread by a work-woman, through the parish, and then by the Vicar of Pöstlinberg. *Dux fœmina facti.*

HIS JUSTIFICATION OF HIS INTERCOURSE WITH PROTESTANTS.

‘ I am accused of associating with Protestants. To this I reply,

‘ 1. That on the 18th of December, 1810, a Protestant woman with two journeymen mechanics, who were passing through the place, called upon me quite unexpectedly, and spoke with me on divine things. This I do not deny ; but it can as little be imputed to me for a crime, as Christ's speaking with the Samaritan woman at Jacob's well ; Peter, too, must also be condemned, for going to Cornelius. I preached the gospel ; they believed, and joy and peace descended upon all. Who am I, that I should dare to resist God ? There was not a thought of proselyte-making, much less any thing said upon the subject ; respecting

this, I appeal to all the members of my household, and to the protestant woman herself.

'2. These Protestants had heard of me through Roos's Church History, and Henke's Annals; and because they were sheep without a shepherd, they sought consolation and instruction from me. How could I be so unmerciful as to refuse to give it to those who sincerely sought it!

'3. Associating with Christians of another confession, or even with Jews and Heathens, is permitted me and every one else by the imperial edict of toleration, especially when they seek instruction, as was the case in this instance.

'4. Even in my own parish, Catholic householders have Lutheran servants and work-people for years together in their houses, and no one raises a cry of danger or pro-se-lyte-making.

'5. By the law, Catholics and Lutherans may inter-marry, and spend their lives together; yet it is not imputed to them as a crime. How then should it be thought criminal in me, that I received Lutherans for three or four days into my house during the heavy rain, who came to me seeking consolation and instruction?

'6. This Protestant woman has intercourse with many Catholic clergymen, and even with K. R. If it is imputed as a crime to me, it must be so likewise to many others.

'7. She seeks to bring no one over to the Lutheran persuasion, but she is a friend of the Catholics, and intends becoming a Catholic herself, which she will also confirm if required. Her name is Maria Oberdorfer, she resides in the school-house at Apersberg, belonging to the parish of Thenning.

'8. It is true, that for five days, she was in my servants' hall, on account of continued wet weather, and spiritual things were spoken of amongst them, concerning God, Christ, and living faith in him; but she only said to my domestics what she had just heard from me, and what I publicly preach every Sunday in the church. All my

domestics became fond of her, but none of them thought of becoming a Lutheran. A worthless, jealous, and suspicious work-woman from Peuerbach, who had previously been the oracle of my domestics, became enraged, all at once, like a demon, against this innocent Protestant woman, caused an uproar in the house, and afterwards out of it, by saying that she was a Lutheran, and was endeavouring to make proselytes. After three times vainly commanding the foolish woman, who scarcely knows the articles of faith mechanically, to be silent, I paid her what was due to her, and sent her away. She went away from me in a rage, to Pöstlinberg, with her lying tale to the Rev. Mr. Brunner. It was from this person, who according to the testimony of all the inhabitants of Peuerbach, and particularly of the dean of that place, is a worthless character, and a notorious liar, the report originally arose that I was a Lutheran. Foolish and mischievous people assisted her in spreading it.'

SECOND INQUISITION BY VICAR-GENERAL MAYR.

The adversaries and accusers however did not rest, but continued to assail the consistory more and more violently; in consequence of which, Boos was invited to appear before the Vicar-General, on the 12th of March, 1811, and defend himself against all the accusations and complaints of his opponents. He relates the whole affair in one of his letters.

Gallneuhirchen, March 13, 1811.

'Dearest brother,

'I wrote to you not long ago, that our religious affairs had been satisfactorily and duly settled by Bertgen. But it was only a cessation of hostilities; for on the 3rd of March I received the following letter from the Vicar-General at Lintz, who is our high priest for the time being. The letter is as follows :

‘Reverend Sir,

‘I hear that several of your parishioners know not what to make of the doctrine which is preached to them at Gall-neukirchen, and make inquiries of other pastors concerning various points, which do not appear clear to them. As the matter is of the utmost importance, I wish your reverence would come hither to Lintz, on the first opportunity that presents itself, that I may converse personally with you. If your reverence could conveniently mention the day on which you would arrive here, I should prefer it. Meanwhile, I beg you to be careful either not to touch at all, in your public discourses, upon the points which have hitherto excited doubts, or else to treat of them with the utmost possible delicacy and prudence.

‘I am, with great consideration,

‘Your reverence’s most obedient servant,

‘FERDINAND MAYR, Vicar-General.

‘*Lintz, the 2d March, 1811.*’

‘In consequence of this letter, I appointed the 12th of March for the examination, which therefore took place yesterday. I sent this letter on the 5th to Bertgen, inquiring whether I ought to appear, and whether I should call upon him before the inquisition? To this, Bertgen sent me the following reply:—

‘Rev. and dear Sir,

‘Be easy and take care of your health. Your preaching must not, of course, be wholly omitted, but continued with due prudence. In other respects, do as the letter directs. I shall be glad to see you, and speak with you first.

‘*Lintz, the 5th March, 1811.*

BERTGEN.’

‘On appearing before him, therefore, at seven o’clock yesterday morning, he said, ‘What do you suppose is the cause of your being obliged to appear again?’ I answered, ‘I do not know.’ *Bertgen.* ‘Mr. Brunner, the present

vicar of Pöstlinberg, has transmitted your friendly letter and the propositions, which you wrote to him the day before my arrival in Gallneukirchen, to the Vicar-General, together with many other complaints. The Vicar-General, with the whole chapter, (*cum toto capitulo de novo*), is intimidated anew.'

'After further conversation had passed between us, I went to the tribunal. The Vicar-General had not sufficient confidence in himself to undertake the examination alone, he had joined with him the old Canon Reiccissi, an Italian. I therefore perceived that everything was to be as strictly investigated, as was formerly the case at Augsburg. The first thing they did, was to read my letter of the 4th of March, to the Vicar-General, as a prelude to the inquisition. A variety of objections were taken against it; for instance, that I doubted that all men possessed living faith in Christ and his gospel. They affirmed that no one was defective in faith, but only in works. The word *living*, was intolerable to them; I ought to say, "which works by love." Thus much, it is true, I can concede to them. The propositions were then discussed from nine o'clock till twelve. They measured them all by the standard of the council of Trent, and found that several of them had not the proper dimensions, in their opinion. The Conc. Trid. was frequently read over. I wished to compare them with it; but they would not admit my comparison, nor I theirs. The scriptures lay there also; I quoted scripture in my favour, and they against me. Thus we wrestled together mightily till noon, and knew not which had the victory. At length we rose up from the Session, and I began, standing to confess my faith in Jesus Christ, with tears, and begged them at least not to confuse me in my belief, who must so soon leave this world, nor my dying parishioners; for we all yielded God only an imperfect obedience, consequently came all upon our dying beds as sinners, and needed Christ, not merely as a patch to repair our defi-

ciencies, but altogether, with all his merits, &c. With any other faith than this, I should not venture to prepare either myself or my parishioners for a happy death. I said this and much more, with many tears. One of them now took me by the right hand and the other by the left, and comforted me, as a mother comforts her weeping child, assuring me, that for myself and my *dying* parishioners I might make use of this faith, and comfort both them and myself with it, but amongst those that were healthy and well, this faith, if publicly preached, excited commotion and disturbance; I should, therefore, take occasion to explain the matter more clearly and inoffensively to the people, &c. That the esteem they had already felt for me, had not diminished by this investigation, but rather increased; but I must by all means avoid mysticism, or otherwise I might fall a prey to fanaticism, &c.

‘In short, it was evident that they knew neither the Father nor the Son, neither us nor the faith in which by grace we stand. They think, for instance, that Paul speaks, in his epistle to the Romans, merely of the ceremonial law, and not of that which is moral and divine. It is evident that the covering still lies upon them. They regarded Sailer as the greatest enthusiast and fanatic in all Germany: this they told me thrice to my face. You may imagine how much it grieved me. Oh my dear brother, as I have long ago told you, we have been much mistaken with respect to the enlightened state of these men. Oh, Christ is too great a gift for these people! their mouth is too small, their heart too narrow—he cannot enter into them: if you, and the like of you, do not admit him, he will find room both in me and Timotheus.—Videbis autem postea.

‘After this horrible Augsburg skirmish, I went, with a wounded heart and weeping eyes, to dine with Bertgen, who comforted me as a father consoles his child. He inquired, and I related to him at large, all that had transpired. He smiled at the whole affair, and said, ‘To-morrow

I will take the field against them, and call them to an account for not having believed me and followed my advice, in preference to such ignoramuses as Brunner and Parzer, whom filthy lucre alone incite to fresh complaints against myself and you.' What has occurred to-day at the consistory, I know not. Amongst other things, I requested to be delivered from Parzer, which they promised to do, and to bring the matter before the consistory to-day. These people seem to me like the serpent in paradise, which, after seducing our first parents, was condemned to eat dust—*school-dust*, and to creep upon its belly. Therefore because they have nothing else, they can only throw dust into the face of faith; faith itself they are unable to strengthen, and can only weaken and obscure it. According to them, no individual knows whether he is worthy of love or hatred, nor any thing of peace and joy in the Holy Ghost; and he that imagines he knows any thing, is a fantastical fellow, a hermit, and an enthusiast. Every one continues sub lege in timore et tremore (under the law in fear and trembling) all his life long—there, at least, where they are still moaning and groaning. The whole country, said they, must undergo a renovation; the whole Catholic religion was on the brink of perishing, the Lutheran was rising in its stead—and what a wretched state of things would that be! This dreadful apprehension was instilled into the poor members of the consistory by Mr. Brunner and the woman I had employed in my garden, and who at present spins for him! Bertgen is well aware of all this, and will defend us; but he has every thing against both himself and us; it is a difficult undertaking. May God help us and him, otherwise there is an end of us! The whole country is completely roused, as in 1797. Protestants as well as Catholics talk of it. Things are the most tranquil in my parish, where there are a thousand people ready to start for Lintz, in order to defend us against our accusers; for all perceive that Brunner is only actuated by the impure motive of

obtaining my parish. Bertgen, at least, regards the matter thus, and has already told him the truth in plain terms, through Hasslinger. Thus stood matters on the 13th March, 1811.

‘Your Zobo.’

CONSEQUENCES OF THE SECOND INQUISITION.

From a Letter of Boos's, in March, 1811.

‘The same persecution has likewise broken out in Apersberg and Efferding. Höchstetter and Heide¹ were two days ago brought up and examined by their superintendent, and threatened with expulsion. Their daily meetings for edification were prohibited. All this was occasioned by the unenlightened preacher of Thenning, before his departure, who was jealous on perceiving that Höchstetter and Heide had more disciples than he. You see therefore that vital Christianity has its enemies, not merely in our church, but in other churches also. It was taken amiss of me, that I sent my propositions to you, and through you to Sailer. I ought (said they) to have sent them to the ordinary. No preacher ought to preach any thing but what the ordinary allows; he that preaches any thing else (*vagatur extra ecclesiam*) wanders from the church. I may call faith dead, but not living. Bertgen also in the beginning would not hear of this word; but now he laughs at and despises the vicar-general's stupidity, for not admitting *living* faith. Also that Bernières was mentioned (*in indice librorum prohibitorum*) in the list of prohibited books at Rome, as an arch-enthusiast. From all this, you will sufficiently see that the bishop's court at Lintz is rather more blind in divine things than that at Augsburg, and that I have therefore little more to hope for in Austria. Inform me, there-

¹ The former was the Protestant clergyman of Efferding, and the latter, Protestant schoolmaster in Apersberg.

fore, how it stands with Weigl, and whether he will still exchange with me, and whether it is advisable for me to retire into the province of Salzburg. Timotheus would gladly accompany me, but they will scarcely permit him. Bertgen still refuses to hear anything of this, and speaks well of us wherever he is able.

‘ On other occasions, and to-day again, a number of the towns-people and peasantry came to me, offering to go to Lintz, a thousand strong, not only to defend us, but even to make their demands. There is not a single soul against us amongst the peasantry. But we will take good care not to send them to the blind consistory, who would even take upon themselves to say, that we only made Lutherans of them. They would then certainly all fall away from Christ; for no one wishes to become or be called a Lutheran.¹ What the result will be, time must show. The whole of this fire has been kindled by Parzer, Brunner, and my garden-woman: the Lord must extinguish it, for we are unable. I have entreated the consistory to remove Parzer, and they have almost promised to do so; meanwhile Parzer resists and refuses to go; for he insists upon it, that he alone is in the right and orthodox, and will receive no reproof.

‘ Only think, it vexed Bertgen, that the two Inquisitors assailed and plagued me with the Council of Trent; he called it a dirty school trick—this I should not have ventured to have said; but he said it before Herzog and me. It would be an easy matter, if left to Bertgen, because his mind is clearer and more enlarged, and not obscured by scholastic dust. But the others groan under the bondage of the Hierarchy and the sophistry of the schools, and think the Catholic religion is on the point of being overturned. They regard our matter as of the utmost import-

¹ The wish for this was excited only long after the removal of Boos, through the calumnies of Brunner and others, after they had learnt that the Lutheran faith was no other than that which they already possessed.

ance ; it might indeed be so, but they only look upon it thus, because their human ordinances, &c. are in danger. Our language appears to them so absurd and strange, that they imagine it is something entirely new ; we are obliged continually to explain our expressions to them—for instance, what is meant by ‘ Christ for us and in us ’—what ‘ living faith ’ is, &c.

‘ A long and severe letter has just arrived from the Vicar-General to me, in which he most strictly enjoins me, never to call ‘ living faith ’ *living*, but, ‘ *that works by love* ’—that I must seek to explain the doctrine of justification to my parishioners, entirely according to the doctrine contained in the 6th and 7th chap. of the Council of Trent—that in these chapters, not a word occurs about living faith—that they cannot understand why I preach so much upon that subject—that I must banish all Protestants from my parish, and particularly Maria Oberdorfer, and amend and repair the injury and the scandal that she may have occasioned my parishioners—that my request to be freed from Parzer cannot at present be granted—that in other respects they do not overlook my good qualities, and only wish me to manifest so much docility, as not to suppose that I should be acting contrary to conscience and the Holy Scriptures in preaching only what the bishop’s court desired and prescribed. You may easily imagine that this letter did not particularly please me ; they take away and give nothing of any value in return ; I am to preach what they require, and not what Christ has enjoined, and what the Apostles preached. In short, because I have seen and convinced myself that they are in darkness, all that they say grieves me, even as what I say is painful to them. I replied briefly, that I would obey their injunctions and commands as much as possible ; meanwhile I will be silent, suffer, and wait till the day breaks.

‘ Timotheus, whom they dread more than me, because they look upon him as hot-headed, was invited at the same

time to an amicable audience with professor Arnet and Bertgen. He is in Lintz, whilst I am writing this, where he is being examined and defending himself. Last night, at twelve o'clock, a messenger arrived at my bed-side, as an express from Leo, respecting whom you wrote, saying that he was inquiring for me, having been sent from England with the request, that I would set out and visit him there. But being ill and Timotheus under examination, I was obliged to excuse myself; I however commissioned Höchstetter and M., who were waiting for me with him, and who knew all, to relate everything to him. This Leo encouraged us not to fear anything. He sent us also a little book, entitled 'Introduction to a godly life,' with an answer to the question, "What must I do to be saved?" which was entirely after our own hearts. *Living faith* stands at the very outset twice on the first page. Timotheus took it with him to Lintz, that he might lay it before the consistory as the thread of his argument. This little work was very recently favourably received and approved of in Vienna. I now wait to see what Timotheus accomplishes. It was just as if the angel of the Lord came to Joseph by night. The messenger was also an awakened person; he saluted me whilst lying in bed, like an angel, and brought me an angelic message from an angel. Yesterday evening when Timotheus was asked, whether he intended to make any preparation for the Inquisition, he answered, 'No, I rely solely upon the promise, "It shall be given you in the same hour what ye shall speak."' And behold! at midnight it was given, to our joyful astonishment. Leo himself wrote, 'The Spirit gave me no rest; he compelled me to write to you by express, and to send you this book upon godliness.' Here it is again evident, that He who is above, knows what takes place beneath, and what we require. How should we have thought of an Englishman! We set ourselves against him at the time when you wrote to us respecting him, and refused to have any thing to do

with him. Thus does sinful man oppose divine grace and gifts! But after the Lord had suffered us to become very little in our own eyes by the calumnies of others, and deprived us of all inward consolation, and suffered our own hearts to assault us—whilst we were thus miserably shrunk together, he sent us at midnight an Englishman, and with him that which was requisite to be said before the court. I then hoped it would fare well with my dear Timotheus at the examination. He will go first to Bertgen, next to professor Arnet, and afterwards to canon Hasibeder. We will now see what becomes of him. The idea torments me beforehand, that they will deprive me of him, and place him elsewhere; for his mother weeps day and night under the supposition of having lost him, whom she had looked upon as the staff of her old age, since his credit is now ruined with the consistory, and therefore he has lost all prospect of even earning his bread. She consequently beseeches all the members of the consistory with tears, to convert him, and take him away from me, his supposed seducer; and all of them promise to help her. But Timotheus is determined sooner to forsake father and mother than abandon his faith. As they know that only Bertgen and Arnet are able to do anything with him, he appears before them this day: the others have lost all credit with him, and he will no longer listen to them. Bertgen and Herzog intended to visit us yesterday; but the letter to me arrived too late for the carriage to be sent; and they stayed away because it did not make its appearance at eight o'clock. This visit would probably have been of a consolatory nature. For Bertgen never comes unless he has something comfortable to communicate. But in other respects, we are the butt of contradiction. Some say, the Holy Spirit speaks in us—others that the Devil speaks in us; he that believes us will be saved—he that believes us will be damned; and this is the subject of conversation, far and wide in many provinces,—quod igitur felix faustum-

que sit! How trifling and inconsiderable, and yet how appalling and terrific such an extended celebrity sounds in our ears, you cannot imagine—and then again we are like lions. May He qui vivat, et regnat ad dexteram Dei patris (that liveth and reigneth at the right hand of God the Father,) graciously terminate this affair! The alarm is now given, but its sound goes forth terribly into all lands. Woe unto us, did not the Almighty protect us! outward distress is also about to discipline and teach us, and because the assignats are no longer of any value, we shall leave the country, impoverished and in a truly apostolic manner, without honour, without money, and without credit. You see how the Lord strips us of every thing; but his dealings are admired by those who understand them like yourself and

Your

Boos.'

Extract from a letter of 18th and 23rd March.

'Timotheus returned in safety, yet weakened in his faith. They cozened him with good words and fair promises respecting his mother, and his future provision. Arnet accompanied him on foot almost as far as this place, and held out a thousand fine things to him.¹ Bertgen pleased him the best; for he had the light of grace in his heart; he alone sees and understands us. The others possess no insight into the wounds and cross of Christ. God be thanked for having at least given us Bertgen! 'Do not, on any account, present them any thing in writing,' said he, 'for they find nothing but heresy.' Timotheus now clearly perceives that they are blind, and only sought to plunge him into the pit. He immediately recovered himself from the effects of the conference.

¹ So much trouble do the devil and the world give themselves to entice a soul away from Christ! They laboured at him until in the end, they quite confused and seduced him. But God again had mercy upon him.

‘ We hear, respecting Leo, that he went straight to you. Tell me something concerning him ; for I have seen nothing from him except his letter to me at midnight. At that time he was to me an angel of the Lord, who caused us great joy by the little book he sent us just at the right time. Pacify Sailer, and do not tell him what they think of him in Lintz. The bishop and others probably think better of him. It is of little importance what the blind say of colours. You may see by this, how the learned of this world call all those enthusiasts who do not sit in darkness like themselves. It is however horrible, that darkness is placed upon the candlestick, and that light is called darkness. No wonder that our light was obliged to appear in Lintz, to testify to them and to us, that we might be conscious how dark are these wandering stars. Ah, if I were still ignorant of it ! ’

‘ *The 20th March.*

‘ My household, during this evil time, are become extremely weak in the faith, if not entirely fallen away ; very many others, on the contrary, have risen up. Christ is set for the fall of the latter, and the rise of the former. Timotheus salutes, loves, and entreats you to send him something consolatory and invigorating. *Tempus enim pessimum*—Times are at the worst. We are like sheep for the slaughter. We know not what day we may not be chased up and slain. I nevertheless continue to sow oats, barley, and herbs of all kinds, as if I should still reap. I shall soon have been five years in this place, and that is long enough ! My salutations to all those belonging to you ; let them boldly believe that they are freed from sin and guilt, through the death of Jesus ; but for this they must serve him with willing obedience, live piously, labour diligently, and perform every good work ; this is the only proof that their faith is real and correct. Grace and peace be with you ! ’

*Sailer to Bertgen on behalf of Boos.¹**'Landshut, the 10th May, 1811.*

'I can be silent no longer. The manliness, prudence, and love to apostolic Christianity, with which you have sustained our much-tormented Boos, in the affair of his faith and conscience, has filled me with so much pleasure, veneration, and affection for you, that I cannot sufficiently thank God for it, and am compelled to give vent to my heart towards you.

'There is a holy catholic faith; but this catholic faith may—

'1. Be mechanically and outwardly learned;

'2. Scholastically comprehended;

'3. Apprehended in its spiritual sense;

'That is, there are amongst us mechanical, scholastic, and spiritual Christians.

'Boos is a spiritually Catholic Christian. That which is the letter to the mechanical Christian—idea to the scholastic, is spirit and life to him: his mind is spiritually catholic; for he apprehends and judges of all the doctrines of the Catholic church, with reference to the spirit, the inward life, inwardness, and godliness. (That which does not work beneficially upon the interior, is of no value to him.) Hence those who possess mere scholastic conceptions of the faith, regard him as a heretic; and the mechanically religious are afraid of him. His expressions are offensive to the latter, many of which perhaps may not be correct, if tried according to the strictness of form; but are so, if examined according to the spirit.'

(After adducing the quotations from the Council of Trent,

¹ This letter ought not to be omitted in the narrative, since it casts the clearest light upon Boos, and proceeds from one, who of all the persecuted man's contemporaries, was the best acquainted with his heart and his faith, and therefore the most competent judge of the matter.

already brought forward in Boos's first examination by Bertgen, Sailer continues.)

'Therefore, when Boos speaks of good works after justification, the following distinctions must be observed. Considering these good works as proceeding from and performed by the man himself, of his own impulse, they are certainly defiled by selfish motives, and have therefore no intrinsic value in the sight of God. But considering these good works, in so far as they are accomplished in and by the individual, through the Spirit of Christ dwelling in him, they are certainly wrought in God, are precious in the sight of God, and possess a divine value; but this their value proceeds from the Spirit of Christ, which the will, that is animated by Christ, suffers to rule and reign in it; these good works are themselves the applied merits of Christ, (*merita Christi applicata*.)

'But even the most pious individual is still human, and does not always let the good Spirit rule and reign in him—self-love sometimes impels him, and sometimes an evil spirit. Hence it is well, that even the just or justified person does not depend upon his good works, nor build upon them; for he would be building upon something that would not stand the test; but he places his confidence upon God, upon Christ, upon the Spirit of Christ; and this building stands immovable. This is the precise doctrine of the Fathers—*Justus ex fide vivit*. 'The just shall live by his faith.'¹

'Therefore if Boos should be brought before an ecclesiastical tribunal, every thing depends upon what sort of Christians he has for his judges. If they are *mechanical* Christians, they will condemn the innocent Boos as an enthusiast. If they are scholastic Christians, they will exclaim against him as a heretic. But he is no heretic, because he not only does not cause a separation from the

¹ Hence Boos was wont to say, 'He that assaults my faith attacks my life.'

Catholic church, but on the contrary, embraces with his faith all divine revelation, with his hope all the divine promises, and with his love all the divine guidance; hence his faith, hope, and love are truly catholic.¹

‘Boos is no enthusiast, for he does not regard the works which proceed from self, as works of the Holy Spirit; but that which is manifestly good in faith and love, wrought from God and by him—that which the Spirit of Christ evidently works in an individual according to the scriptures, he ascribes in thankful humility to the Holy Spirit.

‘In other respects, I would rather die than condemn a man who possesses so many spiritual gifts, whom God has so wonderfully led, who has awakened so many thousand persons to repentance, faith, and godliness; who, by prayer and humility has manifested himself in persecution and suffering as a faithful servant of Christ, and whose shoe’s latchet the wisest and best men of his age deem themselves unworthy to unloose; for a few expressions which evidently still admit of an orthodox meaning.

‘I AM NOW ENTERING MY SIXTIETH YEAR, AND I SHOULD TREMBLE TO APPEAR BEFORE THE TRIBUNAL OF GOD, IF I DID NOT LOUDLY CONFESS BEFORE MY DEATH, THAT THE GREAT CAUSE OF THE PIOUS BOOS IS OF GOD!

‘For it consists in the following points:—

‘1. No one is justified, whose faith does not work by love.

‘2. But faith cannot work by love as long as it has no life itself.

‘3. Faith is quickened only by God, by Christ, by the Spirit of Christ.

‘These three positions are purely christian, purely catholic, and constitute the main points in Boos’s matter. All the rest is either inconsiderable, or, interpreted according to these positions, inoffensive.

¹ But such is not the case with the bulk of the Catholics.

‘Now as Boos’s cause is really a good cause; as every bishop is in duty bound, not to surrender the good cause of religion, either to the blind zeal of mechanical or the proud zeal of scholastic Christians, but to preserve it un-infringed upon till the day of Christ; and as God has chosen you to be the instrument of rescuing and preserving the good cause; since you are the only person in the whole diocese that is acquainted with Boos from close intimacy, and since you yielded yourself up to the truth which took possession of your heart: I bless you for it, and conjure you to exert all your prudence, manly courage, and affection, that Boos, who is evidently impelled by the Spirit of Christ, be no further assaulted, either in his person or his sphere of action. For if his faith in Christ is freely left him, he will also freely give up the expressions which do not necessarily belong to the matter.

‘I thank you in the name of all Christians, that you have spoken for Boos, and have not shunned the disgrace that lies upon him. The Lord God will reward you for it.

‘I remain, with distinguished esteem, &c.

‘MICHAEL SAILER, Professor.’

Boos to Professor Sailer.

The 27th May, 1811.

‘Heartfelt thanks to you, dear father, for your precious letter to Bertgen and myself; the Lord reward you for it! Bertgen received it kindly—very kindly: it came also at the proper time; for the blind zeal of the scholastics had accused me anew to the bishop, who about six weeks ago was Vicar-General, instead of Archdeacon Mayr. The bishop would have commenced a new inquisition with me; but Bertgen, strengthened by your letter, opposed it manfully; however the bishop intends undertaking a visitation, and availing himself of the opportunity of hearing the parties on both sides, and then either confirm me as

catholic afresh, or reject me as uncatholic. I shall shortly request this visitation from the bishop, jointly with Bertgen. For two parties have alas! arisen. The one speaks in favour of me—the other against me, as being a Lutheran. Hence it is Bertgen's heartfelt wish and mine, that before this visitation, you would send a similar letter to the bishop, to this which you wrote to Bertgen. The bishop loves and honours your person and writings extremely; and a word from you in behalf of my affair of faith and conscience would overturn all the accusations of mechanical and scholastic Christians. If it be possible, therefore, show me this act of kindness also, for I am suffering much at present, both in soul and body. On the 29d of this month, whilst hearing confessions, I broke a blood-vessel, expectorate blood to this moment, and am greatly debilitated; perhaps my end is near; on the other hand my enemies rage and rave, and set my parishioners daily more against me and the cause of my faith. Even yesterday there was a great uproar. Bertgen and Herzog have both visited me, having heard that I was lying dangerously ill in consequence of having broken a blood-vessel. When the parishioners saw Bertgen reading mass, three hundred of them, after it was over, burst into the court-yard, and desired an audience of Bertgen. The latter assented with trembling; but on hearing that they desired nothing else, than that he should take their pastor's part, defend him and his doctrine against his enemies, and prevent his being taken away from them, he was glad, and comforted them with the assurance, that he would do every thing in his power. But on the other hand, there is another party against them and against me, who rave and rage: consequently an episcopal visitation—a new inquisition—and finally an episcopal decision is necessary. I pray indeed continually, "Lord, enter not into judgment with me!" But the Lord, it would seem, has called me, a miserable sinner, to confess his name before one tribunal and another.

Like Moses, I would gladly let another go in my place ; but it is of no avail ; I must go for the fifty-sixth time. The path is painful, and weakened by the broken blood-vessel, I require a Simon, to help me carry my cross, and a napkin to wipe away the perspiration from my brow. (*Se quid potes, adjuva misertus nostri.*)

‘I copied your beautiful and able letter to Bertgen with tears of joy. I heartily agree with all you wrote to him, and perceive that you have thoroughly understood the question of faith and conscience, which is at present agitated. It is as you say :—‘There is only one holy catholic faith ; but this may be mechanically and outwardly learned, scholastically comprehended, and apprehended in its spiritual sense.’ I have been in all these three classes myself. In my childish days, I was a long time in the first ; in my youthful days, and in the first period of my priesthood, I was in the second ; and it was only later on, that through the grace of God, and after many inward and outward humiliations, I entered into the third class : from whence I came, through being misunderstood, into the fourth—that of Inquisition and exile. The extracts from the Council of Trent, which appear in your letter to Bertgen, I laid before him and the rest, during the late Inquisition at Lintz on my belief (*de justificatione*) respecting justification. I am also again entirely of your sentiments concerning the distinction you make between good works from selfish motives, and such as are done in God ; as also respecting the chief points of my important affair. . . .

‘Whilst writing, I have been seized with a fainting fit, after vomiting blood and water. On coming again to myself, I asked my conscience, if I had nothing to fear before the tribunal of God concerning my preaching of faith in Christ, and the reply was, ‘Thou wilt come off easily and well at the bar of God with respect to thy preaching Christ ; but not so before a human tribunal.’ O how gladly would I have expired at that moment!! After this

fainting fit, I also asked myself whether I had not brought myself into the affair in some way or other by my own fault? I had nothing to reproach myself with as to that question; but in this I am not justified. For the imprudent expressions, for which men will not pardon me, God and Christ will pardon me without difficulty. I am a sinner in all the ramifications of sin; but with respect to the preaching of faith in Christ, I am not conscious of being guilty of any other sin, except this, that I have not preached Christ in language sufficiently strong; but I hope and believe through him in the forgiveness of this and all my other sins, and die quietly, like a child. The righteousness of Christ becomes ours by faith—*my* righteousness; and this righteousness of God comes by faith in Jesus Christ in all and upon all them that believe in him. On this righteousness, which is a blessing purchased for us by Christ, I could have died sweetly and comfortably. But this righteousness of God does not become ours, by our doing and suffering, but by divine mercy and our belief in it, and after having once become righteous and holy, the Spirit of Christ will crucify and slay sin in us, and make us still more righteous. But O my God, how often does even the just man come short—how often does even the saint commit sin!—not indeed through the daily practice of gross crimes, but by coming short of perfect obedience. Hence there is no one perfectly righteous or holy upon earth, because there is in every good action, exactly as much sin, as there is repugnance or difficulty in the performance of it. When I was just now lying in my blood, and without sensation before the eternal throne—I regarded myself as a child newly baptized, that has nothing to bring but sin, but that can calmly believe that God will have mercy upon it, and spare it for Christ's sake. Boldly cross the stream, thought I; when I reach heaven, I shall not think of my goodness and piety, but of Christ, and of the mercy and forbearance of God, for his sake.

‘I have already informed you, at the commencement of the present month, that Joseph Wernhofer was with me on the 2d and 3d May, and became the subject of divine grace, which enlightened and tranquillized him. God reward you for directing him hither! W. himself wrote to you at the same time as I did; you have probably received his letter, or will do so by H. ‘I am saved; light is risen upon me: O that I could immediately leave this word!’ were W.’s daily expressions, as long as he was with us. We gave him no other medicine than faith in Christ. He was forbidden at Lintz to go to you. Timotheus and Parzer are still with me; the consistory intended to remove them, but were prevented. The former is desirous of leaving me, but the Lord has hitherto prevented it. Yesterday, Bertgen was again very desirous that you should come hither during the vacation. Your presence would decide the whole affair with me. Come therefore; bishop Hohenwart himself wishes it much. Bertgen said, yesterday, that the whole consistory is at present a chaos and a nonentity; no one loves or understands the other. O that this chaos might yet believe in Christ and become *one*!!! I salute you again most warmly and affectionately for your very great kindness. Vale et perge amare et tueri.

‘Amantissimum tui Zobo et ora pro

‘Precatore ægroto.’

PUBLIC TUMULT AT GALLNEUKIRCHEN ON ASCENSION
DAY, 1811.

All that had hitherto occurred, had not been able to confuse or terrify the preacher of faith in Christ from continuing to preach the gospel that bringeth salvation, which had proved itself to be the power of God in his own heart and that of so many of his hearers. It may easily be supposed that the adversaries were not appeased by this, but

became still more irritated and violent. Both parties spoke more warmly on the subject in the parish of Gallneukirchen.

On ascension-day, 1811, as Boos himself relates, it occasioned a great tumult, so that the two parties came almost to a mortal combat, and some of the adversaries who had projected the tumult and stirred up the minds of the people, were condemned to a week's imprisonment.

On this occasion, Saul Höllinger preached in the public market-place against the clergyman. In the eyes of the world he had always been the most pious and respectable inhabitant of the place, and alderman of the ward. He was opposed to the vicar with his whole soul; he foamed and raged, and vilified him for upwards of half a year, because he imagined that Boos rejected good works, although he only taught that the sinner could not be justified by his good works, but freely, by grace, for Christ's sake; and that afterwards, good works ought to follow, from faith and grateful love, as that which is incumbent upon us, and a gracious privilege, in a child-like and humble manner.

But this was above Saul's comprehension. Amongst other things he said in his speech, during the tumult in the market place, 'How can you possibly have any esteem for your clergyman, since he rejects all good works?' He also laid great stress upon the circumstance, that he did not see, on one occasion, what is called the eternal light burning in the church-lamp, 'Of what value is your clergyman,' said he, 'faith is extinct: for he never suffers the eternal light to burn in the church-lamp; and that is a sign, that the true light of faith is extinguished with respect to us!!'

'Ho, ho!' said I. L. a country magistrate, 'do not talk so absurdly? What do I care for the light in the lamp, whether it burns or not! The vicar has kindled the light of living faith in our hearts, and I prefer that to the oil light in the church-lamp. What avails the light in the

lamp, if the light of faith and love does not burn in the heart?'

'*Saul.* Why, he says himself, that faith is become extinct among us! Do'nt you know, that he said the vestry would contain the whole of those who possessed true faith?'

'*The Justice.* He was in the right. Perhaps neither I nor you yet belong to the number in the vestry. For, brother! it is saying much, to have *living faith in Christ*. It is not found in the market place. I do not at all take it amiss of him for having said so.'

'Nor I! nor I!' cried several of the listening crowd, which amounted to two or three hundred people.

'*The Justice.* And when you understand him aright, like myself and a hundred others, you will also not take it amiss of him.'

'*Saul.* But does he not call our good works filthy refuse?'

'*The Justice.* He is in the right. But he only means the works of self-seeking and self-righteousness, of which, like the Pharisees, we boast and are proud; and these Paul also rejected as dung, when the light rose upon him. (Phil. iii. 8.) Brother you are still devoid of the true light and of a perfect understanding. You do not properly comprehend the vicar, otherwise you would not talk so stupidly.'

'*Saul.* Well, abide by your faith, and I will keep to mine.'

'*The Justice.* Yes, that I will.'

The tumult now subsided, the people separated for the time, but all thought that the Justice was in the right.

But the morning sermon on Trinity Sunday, which followed soon after, was the occasion of the awakening of this Saul, as well as of many others. We will therefore insert it.

MORNING SERMON ON TRINITY SUNDAY, 1811, ON
MATTHEW XXVIII. 18—20.

Jesus of Nazareth, whom the world crucified, is the Lord of heaven and earth. For he says himself, "All power is given to me;" and he also sends out his messengers, the apostles, not merely into one particular village, town, country, or nation, but into every village, town, country and nation—into all the world. For he says, "Go ye and teach all nations;" and in Mark xvi. 19. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

Jesus of Nazareth is therefore manifestly the Lord and King of heaven and earth,

a. Because he sends his messengers and commands into the whole world.

b. Because by them he preaches and enjoins all princes, kings, and every class of people throughout the world, to believe on him, and be baptized in his name, and to keep all the things he has commanded.

c. Because he threatens the whole world, that if they do not believe in him, they shall be condemned.

For the whole world is before God, as a very great sinner, and if she will not believe on him, nor repent, nor be baptized, nor keep all that he has enjoined—the great sinner remains in a state of condemnation.

Believing on Jesus Christ is, therefore, not an affair which can be let alone; such as, for instance, going on pilgrimage—no, it is a command; it is something that *must be done*. If thou wilt be saved, if thou wilt not be damned, thou must believe that Jesus died for thee, that by his death on the cross, he has purchased for thee the forgiveness of sins and eternal life, and that he is willing to grant thee *his* righteousness and his Holy Spirit, and dwell in

thee by his Holy Spirit, and fulfil, through thee, all the commands of God, including a life of piety and the performance of good works.

“He that believeth not on the Son of God, shall not see life, but the wrath of God abideth on him,” Consequently, we preachers are not at liberty to preach what we please. No ; we are servants, and as such, must preach and teach what the Lord has commanded us. But that which he has commanded us is, that we preach the gospel. “Go ye into all the world, and preach the gospel to every creature.” Woe unto us, if we know his commands, and do not preach the gospel ! Even as you are damned, if you believe it not ; so we also, if we do not preach it. “For that servant, who knoweth his Lord’s will, and doeth it not, shall be beaten with many stripes.” “He that denieth me before men—he that is ashamed of me and my words, of him will I be ashamed before my Father and his holy angels.” “Woe unto me,” says Paul, “if I preach not the gospel !” I *must* do it.

But woe to us, preachers, if we do preach the gospel to the world ! the world gives us no other thanks or reward for it than unbelief. The world was always able to bear and suffer any thing sooner than the gospel. John the Baptist preached it, and the world beheaded him ; Jesus preached it, and the world crucified him. The apostles preached it, and the world slew them all.

It is, therefore, a hard life to be an evangelist, a preacher of the gospel. If we do not preach the gospel to the world, we are condemned by God and Christ ; if we preach it, we are condemned by the world.¹

I. But what is the gospel, which Christ has enjoined us to preach ?

II. Why does the world refuse to receive the gospel ?

¹ Here the whole congregation wept ; for it was known to all that their pastor was on the point of being condemned, and as some asserted, burnt alive.

The gospel is the most joyful and consolatory message possible; for it announces to the sinful world the joyful tidings, that God so loved the world, that he gives her, not gold and silver, nor a kingdom, but something still greater, even his only begotten Son, with all his wisdom, righteousness, and holiness, and with all his merits. (1 Cor. i. 30.) And the world, which without him is nothing and can do nothing, has at first nothing to do, but to receive the mighty gift. It is received by faith. I do not say this, but Christ himself. (John iii. 16.)

This important and joyful message has been written by your forefathers, long ago here on the baptismal font, where your children are baptized, with the words, "He that believeth and is baptized, shall be saved." They mean to say, that nothing more is required as an introduction to, and commencement of, Christianity and salvation, than that an individual believe like a child in Christ, receive him as a gift, and be baptized in the name of the Father, &c.; but afterwards, when he has put on Jesus, received the Holy Spirit, and has been sanctified by him, he must keep every thing that he has commanded. For the Spirit of Christ comes to us and in us—not to make void the moral law, but to fulfil it.

The gospel is the most joyful news possible, for it announces to the world, suffering under the deadly bite of the serpent, that she need only come penitentially and confidentially to Christ with her deadly wound, and she shall be healed. (John iii. 14—16.)

There is a great difference between the law and the gospel. The law urges, threatens, commands, and terrifies the poor son of Adam; but the gospel gives, rejoices, and comforts him. The law says, Thou must do this, or thou art cursed and condemned. He that leaves an iota unfulfilled, that does not perform everything, that only transgresses one command, has broken them all, and is under the curse. (Gal. iii. 10.) In short, it urges, drives, and

threatens ; but gives us no power, love, delight, or life for the performance ; points out the way, but does not accompany us on it, and pays no debts. And since even the most pious man does not fulfil every jot and tittle of the law, because of innate corruption and weakness—such a one therefore on his dying bed, frequently experiences the greatest distress and fear, and very often despair itself.

But then comes the gospel, and says to the despairing sinner, Fear not, but turn, like the thief on the cross to the crucified Jesus, cast thyself, like the sinful woman at his feet ; thou mayest then enter into paradise like the thief on the cross, and like the sinful woman, obtain grace and salvation. For he is the Lamb of God, that taketh away the sins of the world ; and because thou art a part of the world, he will also take away thy sins, and justify and save thee on the spot. Stretch out thy hands, therefore, and take ; for he willeth not the death of the sinner.

II. But why does the world reject this gospel ?

1. Because it knows neither the Father nor the Son, as Christ says, (John xvi. 3.) The apostles preached the gospel to the world, and it cast them out the synagogues, slew them, and thought it was doing God service ; because it knew neither the Father nor the Son. (John xvi. 1.)

2. Because it does not know itself. The world knows not, that without Christ, it is nothing but sin, and is under condemnation and perdition ; nor that it has been redeemed by Christ.

3. It knows not the Scriptures. It does not take time to read them. The farmer goes to his field, the tradesman to his business ; no one reads the Scriptures, and almost every one puts a veil over his face, so that though they have eyes, yet they see not. St. Theresa says, ‘ All the injury the world sustains, is from not clearly perceiving the truth of scripture.’

4. The world refuses to be a sinner, to be nothing, and the gospel makes sinners of all the world, and regards

them as having nothing, and unable to do anything. Hence the world says, "We will not have this man to reign over us."

5. The gospel overthrows all self-righteousness; for it says, "Beware of the leaven of the pharisees."—"Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." But the world seeks to make itself righteous.

6. The gospel rejects all pride and loftiness, and says, "Unless ye become as little children, &c."—"They that bear rule in the world take to themselves titles; but ye shall not do so, &c." It does not suit the world to become thus insignificant.

7. The gospel rejects all sinful worldly joys; for it says, "Neither whoremongers, nor adulterers, nor drunkards, &c. have any inheritance in the kingdom of Christ." "Children, love not the world, nor the things of the world, the lust of the eye, the lust of the flesh, and the pride of life." But the world loves all these things.

Hence arises its enmity against the gospel. But I beseech you, in Christ's stead, do not reject the gospel, this comfortable message; for with what else will you comfort yourselves in life or in death?

Our Father! though Thou art in heaven, yet thou knowest what takes place on earth, and within these walls. Open the eyes of my dear parishioners, that thy name and the name of thy Son may be known and hallowed. That thy kingdom may come to us, and thy will be done on earth as it is in heaven; but thy will is that thy ministers should preach the gospel to the world, and that the world should listen to it, believe it, willingly receive it, diligently obey it, and thereby be justified and saved! Amen.

A sermon is known, not from the language employed in it, but from its power and effects. Many a one will think, 'What is there so particular in this sermon?' Many will find nothing at all in it, and perhaps even ridicule it, because they do not understand, that the kingdom of God is not in word, but in power.

That which was remarkable in this sermon was, that it produced an extraordinary effect. It not only pleased the well-disposed so much, that they all wept for joy, and said, 'They would not have been absent from this sermon for a thousand florins!'—but many others also were awakened and believed; many adversaries and such as had taken offence, were converted and completely changed. Whole villages, that were previously opposed to the preacher and his sermons, were won over to him by this discourse. The most respectable inhabitant of the place, who had often accused him to the bishop, both by letter and verbally, came to him immediately after the sermon, confessed his sins, entreated forgiveness, kissed him and wept. Boos saluted him also and wept with him. This caused joy, the greatest joy amongst all those that believed, and who had hitherto stood firm with their pastor during the period of tribulation and persecution. Their faith was powerfully strengthened, and their hearts revived on seeing so many of their opponents coming with tears, and entreating forgiveness, and on hearing them say and confess before every one, 'We have acted unjustly towards our pastor—have accused and persecuted him, though innocent, for the best of causes, and have rejected our own salvation.' Their eyes were opened; but still not all; for some continued hostile and ill-disposed; and these were so vexed and offended at this sermon, that they gnashed with their teeth, and accused their pastor anew.

But those that were better disposed, thanked him for not having ceased, even during the greatest rage of his

enemies, to preach the gospel, 'We should all have fallen away,' said they, 'if this had not been done.'

The conversion of this most violent adversary, which was one of the results of this sermon, deserves a more particular and close consideration. Boos himself relates it as follows :

'Saul becomes Paul.'

'Saul, of whom we have spoken above, as having de-claimed against his pastor, during the tumult in the market-place, when he was reprov'd by a country magistrate—had already had a bitter dispute with the former, on the occasion of his comforting Saul's sister in the presence of the latter during her distress of conscience, by violently contradicting him at the bedside of the sick woman. We parted on that occasion with bleeding hearts, without either of us gaining our point. On Trinity Sunday, I preached the above sermon, with the determination, "If I perish I perish." In it I frankly explained my faith, and impressively showed that it was the duty of every preacher to preach the gospel to every creature, and that they who do not receive it, but reject it through unbelief, draw down a great and heavy judgment upon themselves. The ferment was then at its height. (The adversaries were driven into a corner, by the clear and incontestable truth, and as they would not believe, they raged the more violently.)

Saul himself was not present at the morning sermon, but his wife and son were there. All were much affected ; and on Saul's wife and son coming home, they said to him out of the fulness of their heart, 'O my husband ! O my father ! how we wish you had heard the sermon this morning !'

'Saul. For what reason ?'

'They. Ah, we will tell you. You certainly are and will be damned, if you do not believe the clergyman and what he says, and continue to oppose him.'

To this he replied, very angrily, 'Go along with you, and do not trouble me with your noise. The vicar cannot damn me any more than you can.'

'*His wife.* O that you had but heard him to-day! Did not he say—does not the gospel itself say, "He that believeth not shall be damned?"'

In consequence of his wife and son attacking him thus seriously and with tears, Saul became thoughtful, sorrowful, uneasy, and confused. In order to tranquillize his mind, he sat down, took up the New Testament, and happened just to hit upon the passage in Rom. ix. 30—33.

On reading this passage, the truth flashed upon him like lightning; he became terror-struck; for he saw in himself the man who had stumbled at the stumbling-stone; he saw clearly, that he had hitherto lived like the Jews, by seeking to obtain the righteousness which avails before God, not by faith in Christ, but for the sake of his own works. His hour was come. He beat upon his breast, and said, "Jesus, have mercy upon me!" 'Wife,' he all at once exclaimed, 'I have now found it!'

'*She.* What have you found?'

'*Saul.* That our pastor is in the right. Neither I nor you belong yet to the people in the vestry, as he once said in his sermon. We two belong to the self-righteous in the body of the church. We have hitherto sought to make ourselves righteous by our works, and have not accepted of the righteousness of God, through faith in Christ, but have rejected it, like the Jews. Only look here, and read! I now understand our preacher; I now perceive that he is innocent, and that, though innocent, I have vilified and persecuted him. God pardon me my sins! I knew not what I did.'

'The Lord be praised,' said his wife, 'that you now, at length, understand each other!'

'But,' said Saul, 'I will go directly to the vicar and ask his forgiveness.'

‘Do so,’ said she, ‘go immediately, lest you should change your mind.’

Paul came therefore at three o’clock in the afternoon to the vicarage; I was terrified on seeing him, not knowing that the wolf had been changed into a lamb, and thought within myself, now we shall have another contest.

But Saul was now become Paul; he was to-day like a lamb; he confessed to me, with great emotion, that he had hitherto been one of my worst persecutors, but merely through ignorance and misunderstanding. ‘I now comprehend how it is,’ said he, ‘and request your forgiveness.’

The justice above-mentioned and another farmer were with me at the time, and they as well as myself, were much astonished, when Paul made this request, in their presence. They rejoiced with him, and treated him with all possible kindness and affection.

Paul now informed us of the impression made upon his wife and son by the morning sermon, and that by the conversation of the former, he had been induced to reflect and read the Holy Scriptures. Having a New Testament with him, he turned to the passage (Rom. ix. 30—33.) and requested me to interpret it; and when he found my exposition of it agreed with his, he was highly pleased. ‘I cannot express to you in words,’ said he, ‘what I inwardly feel.’

Justice L. and his neighbour Michael wept for joy, and reminded Paul of his sermon in the market-place. ‘Yes,’ said he brother, ‘pardon me for it. I now see that you were in the right, I was blind there, and had a *shutter* before my eyes.’

The conversion of this Saul made a great impression upon all who heard of it, and strengthened them uncommonly in the faith of the gospel.

He said himself “How wonderful are the ways of God!” ‘I was obliged first of all to oppose this doctrine, like another Saul, in order that I might afterwards make the greater impression on the people, on its being known that

I, who was such an enemy to you and your sermons, now all at once side with you and defend you.'

Paul now related his conversion to every one, saying, 'I am called Paul, but I only deserved to be called so since last Trinity Sunday, for before, I was a blaspheming Saul, and like him, a persecutor of the church of Christ. It is only since then, that I can justly and truly be called Paul. But, like Paul, I will now propagate and defend the gospel; will seek to repair the offence I have caused amongst you, and endeavour to convert them that are opposed to us, as did Paul the apostle.' He kept his word; but soon found, that it was no such easy matter, and was frequently sent home with a bleeding heart, even as he had himself acted previously to others.

He testified, on every occasion, as much as he was able to the truth of the gospel, and to faith, and effected much. Some thousands of the towns-people and peasantry came to themselves, and their eyes were opened, so that they understood and believed their pastor. They began to read the bible, came to their minister, asked him a variety of questions, and received instruction.

Paul came to him every Sunday and festival with the New Testament in his hand, and requested first one passage, then another to be explained to him, and could not sufficiently express how happy he was since he believed. He thanked God more with tears than with words. He even went several times to Lintz, and related his previous ignorance and misapprehension, to the bishop and to some of the civil authorities. But there they did not believe so easily. There also it was said, 'Paul, thou art beside thyself! thou art an enthusiast!'

Finally, he was one of the six parish deputies, who appeared before the emperor at Lintz, on the 20th Sept. 1811, respecting this matter, and besought him, both in writing and by word of mouth, to protect their pastor and retain him amongst them.

A large book might be written respecting him.

The gracious audience, which the emperor Francis gave them, made Paul and his colleagues, amongst whom was also Justice L——, almost beside themselves for joy.

These individuals will never forget that the emperor called them before him, as the deputies of the parish of Gallneukirchen, and granted them an audience in the antichamber, even in the presence of many of the grandees. This, they say, was something never heard of before !

THIRD INQUISITION.

Extract of a Letter from Boos to a neighbour.¹

Gallneukirchen, 15th June, 1811.

‘ You must know, that our persecution began afresh, just about the time when Sailer wrote to Bertgen, and Parzer was to have been removed. My opponents went to my patron, and with him to the bishop, and laid heavy complaints against me. I stand, therefore, with my Jesus, before the *third* judgment-seat. Before Bertgen he continued Christ; before Mayr and Reicei he was almost made into an enthusiast; what will become of him before the bishop, remains to be seen. The bishop was alarmed, at first, at the extent of the accusations, sent for the resolutions already agreed to, altered the removal of Parzer, which had been decided upon, and wished to take away my Timotheus from me; but in this he failed. Every thing continued as before. The bishop next wrote to Sailer to warn me, which the latter did in a very kind and beautiful manner, and at the same time wrote strongly to the bishop in my favour. By Bertgen’s advice I wrote also to the bishop, and assured him, that since the last meeting of the consistory, every thing had been sacredly observed, and yet that the ferment had become greater

¹ The Rev. Mr. Langenmaier.

than ever, because the consistory had not sufficiently stopped the mouths of the neighbouring clergymen. I requested him to leave Timotheus, and to take away Parzer. I also confessed my faith in Christ for the third and last time, in as strong terms as possible, before the bishop likewise, and I hear that he received it favourably, and is desirous of affording me peace. For the ferment in my parish is indescribable—one party for, and the other against me. Both appeared before the bishop, and requested a decision, which was promised them. It will first of all be attempted, in writing, to bring things to a close. But if the ferment does not subside, the bishop and others will come and hold a canonical visitation. These are briefly the great outward sufferings I have to endure.

‘My inward domestic sufferings consist in this, that on Ascension day I burst a blood-vessel, expectorated blood for three days, and was bled on the fourth; that I am since that time, dreadfully weak and near death; and that, notwithstanding all this, I live in faith, and strengthen and comfort all around me, and do not repent of a single word that I have preached concerning Christ and faith in him, although the daughter-in-law may have risen up against the mother-in-law, and though I may lose my life in the contest. For Christ was never so preached in every house as at present; every one reads and searches in his bible, and many find him whom they seek; even the adversaries, the more they endeavour to hinder it, the more do they involuntarily promote it and spread it abroad. We will therefore let them take their course. Offences *must* come: may they only not come from me!

‘Weinhofer, a Hungarian dean, writes that he shall never cease to give thanks for having found Christ in Gallneukirchen. He will, on that day, rise up and condemn the adversaries, because he came from the east, and writes to express his thanks for that which they call heresy.

‘ Your view of works done with respect to reward, I heartily agree with. But our stupid people are desirous of meriting everything themselves—forgiveness of sins and eternal life, and will not hear of Christ for them, nay, they will even redeem him. These are the real heretics. Hence they are even colder towards him than my horses. They will not accept what they do not purchase or earn in the sweat of their brow; and reject every thing that is offered them gratuitously through faith, whilst they receive all that is not of faith.

‘ A. M——’s letter pleases Timotheus, because he wishes to escape the cross. M—— will not receive an answer to such a letter; he must first show what he has suffered for Christ’s sake; he is offended at every D——, and knows not that a greater than D—— was and is here. I am assured that Christ has manifested himself to us, and that he has blessed our faith and our confession of him with his Spirit. And at that very time, when we had left out everything that was offensive to them, afflictions assailed us the most severely. We suffer on Christ’s account, and not on account of the expressions we have used; and of this consolation, no man shall deprive me. M—— would ask forgiveness, if he knew all that had passed in my heart and in my parish, and that still passes there. Christ has neither blamed our expressions, nor left us on account of them; he continues with us, and a servant of Christ ought not to care for the refinement of the world. Let the eyes of the blind be opened, even if it be with D——.

‘ I have just been interrupted by the most respectable inhabitant of the place, who, with others, presented an accusation against me to the bishop; but has now come to himself, confessed his error and sin against me, begged my forgiveness, wept, and kissed me, and I wept also, and weep still. This is an instance how good it is to continue firm, and to possess in divine things a certain sort of obstinacy. I preached to-day again upon the righ-

teousness of faith, though contrary to orders ; and now I hear that this man, and many others who were adverse to me, are gained for the truth. Timotheus dreads the cross, and continually warned me against preaching on this or that particular point. But it was of no avail—I preached upon it notwithstanding ; for I am so firmly convinced that the whole affair is of God, and that God will be on my side, and so undaunted through his strength, that I do not fear a thousand devils, although I am naturally so fearful and timid, that I tremble at the shaking of a leaf. Through divine mercy, I fear nothing more concerning this matter.

‘ Do you wish to know all the lies that are propagated against me ? I am said to lead a most scandalous life, and that in Bavaria the scaffold was already erected for me, when I contrived to escape the hands of the executioner, and come hither ; these, and a whole register of calumnies, reached even the bishop’s ears. No wonder that he was alarmed, and that the well-disposed amongst the people began to weep, whilst the baser sort foamed and raved. Many could neither eat nor sleep ; both young and old, all were enraged, either against me or against the lies told concerning me. You are a learned man, therefore how do you explain these things, unless by supposing that infernal influence and malice is at work ? This honour of being hated and abominated by every man has occurred to me now for the third or fourth time in my life. Tell me whence comes it ? From the D—— or the devil, or from what other quarter ?

‘ June 16th. Whilst writing this, I am hourly expecting the decision of the consistory. My enemies are said to have received a reproof three days ago, and the strictest silence to have been enjoined upon them. But not a single letter has yet reached me, nor am I or have ever yet been in bonds. How am I to understand this ? Have I won or lost ? I who have always hitherto lost, cannot believe that I have this time won. I have already offered up my living,

according to that passage: "He that forsaketh not all that he hath, cannot be my disciple." And yet I am to-day housing my hay again. Vicar-general Mayr, as the high-priest at the time, said to me, 'Sir, if you are in the right, the whole diocese is in the wrong; but it cannot be that all the people are perishing.' Therefore let one die for many. Consequently I can expect nothing else but my ruin. You now see the great mountain that stands before me, and which my faith has to cast into the midst of the sea. Help me to believe, or I sink. But help me also to bless and praise God, that he has this time sent Sailer and Bertgen to my aid. If these had not come to assist me, I should have already been feeling the result. But they took Abraham's part. Mayr and Reicci would soon have finished with him and me, and have condemned us as enthusiasts. But it was necessary that Christ should be placed still more conspicuously on the candlestick; therefore my enemies were obliged to complain again and again, and Sailer to write again and again, and Boos to confess his faith again and again, or more properly three times; and when it was published the third time, I already supposed that, on Ascension-day, in consequence of bursting a blood-vessel, I should ascend to heaven, to the marriage of the Lamb. But it now seems as if I should be obliged to stand again and again on the scaffold and in the pillory; for I am recovering.

'The bishop, the consistory, Sailer, and Herzog, have now all written to me. The letters all arrived within the same hour. For this time the cause is gained, therefore—Victoria! The consistory found neither mistake, nor erroneous doctrine, nor evil intentions, but merely misunderstanding, misconception, and at most only too warm a zeal, and too partial a view of the doctrine of faith. It therefore called upon all my adversaries to be tranquil, and leave me at peace. Consequently I am no heretic, no enthusiast, &c. This you may safely believe on my

word. I thank my God for it. Sailer's letter caused the scale, which wavered hither and thither, suddenly to preponderate.

' I thank you for having attentively looked on and sympathized with me in this Good Friday scene, and for having contributed much towards preventing Christ from being crucified quite unto death. There was, however, occasionally enough of it ; but the Lord has delivered me out of it all—blessed be his name for ever ! Come soon and comfort your pardoned

Boos.'

The joy that Boos experienced at this decision of the consistory was not very great ; especially because the bishop accompanied it with the following private letter.

Bishop Sigismund to Boos.

' Reverend Sir,

' I return you my best thanks for the inclosed letter from Professor Sailer. I have really nothing to add to this well-meant warning epistle, than the sincerest wish and the most urgent request that your Reverence will fulfil that which Professor Sailer desires of you, and act in strict accordance with that concerning which he so paternally instructs and warns you. I am really very sorry that such a ferment should have been excited in your parish, my dear Sir, as to cause the disturbance of public tranquillity and Christian peace.

' Clergymen and pastors, throughout my diocese, preach the same Christ, the same gospel, and the same faith ; and yet, with respect to this subject, peace and amity prevail everywhere, in the doctrine of faith, and like sentiments with respect to morals.

' I therefore ardently wish that your Reverence, as well in the pulpit as in your private conversations, would care-

fully avoid all such expressions as are incomprehensible or mysterious to the commonality, which might give occasion to misunderstanding.

‘The doctrine of justification is, generally speaking, a delicate subject; and the line of demarcation which divides the Catholic doctrine from that of the Protestants may be very easily transgressed, if the individual does not clearly express himself, and especially if he speaks in too mystic a language, and in such as is common to Protestants. The Protestants themselves do not reject good works; they also trust to the merits of Christ, and yet their doctrine of justification is rejected by the church; for the Conc. Trid. says clearly, in Sess. vi. c. 9. that ‘if any one says that the faith which justifies is nothing else than a confidence in the mercy of God, who forgives sins for Christ’s sake, or that this confidence is the only thing by which we are justified—let him be accursed!’ And again, c. 12. ‘If any one says that an individual who falls, after being baptized, may rise again, and attain his lost righteousness by faith alone, without the sacrament of repentance, so as it has hitherto been always professed, held, and taught by the Roman Catholic church, according to the doctrine of Jesus Christ and his apostles—let him be accursed!’

‘Respecting works, the Council says expressly, ‘If any one says the righteous have no eternal recompence to expect or hope for, for the good works which have been wrought in God, through his mercy and the merits of Jesus Christ, if they continue in doing good, and the observance of the divine commands unto the end—let him be accursed!’ The council declares the same thing in Sess. vi. c. 32; and how clear are the words of the apostle James, ii. 14, 17. I quote these passages, which are as well known to your Reverence as to myself, and which contain the genuine doctrine of the church on the subject of justification, not to instruct your Reverence; for I am far from regarding you as a Protestant or as a teacher of erroneous doctrines—

from which may gracious heaven preserve my diocese!—but I would only show, how easily a person may be misunderstood in this doctrine of faith, unless he expresses himself very clearly; and how soon the narrow borders between the genuine Catholic doctrine and the erroneous system of the Protestants may be transgressed and exceeded.

‘I therefore repeat my request—Beware in your sermons and private instructions of such expressions as sound like Protestantism, or which may be easily explained in a Protestant manner. Even the Protestants make use of the holy scriptures in support of their views, but they do not expound them according to the sense of the church, but according to their own private sentiments.

‘The unlettered rustic does not understand what is meant by faith working by love, unless it be explained to him. But when it is shown him, and shown him from the catechism, that sanctifying grace is the spiritual life of the soul of man,—that he who possesses this grace through the merits of Christ, possesses spiritual life, or his soul lives in a spiritual manner; that without this grace the man is dead, and that in this state he can perform nothing that can merit heaven—he will understand it. Just as little would the peasant understand me, were I to say to him without any comment, ‘Faith is quickened by the Spirit of Christ.’ These are mystic expressions, which the plain countryman certainly does not understand, and therefore might very easily be exchanged for others more easily comprehended.

‘Your Reverence must beware—and this is my second request—of saying to any one out of your parish, ‘You do not possess true and real faith.’ Such an expression is highly offensive, and contrary to pastoral meekness, although I am convinced that you cannot mean it, and say so only in your zeal.

‘Finally, I wish that your Reverence would labour to

explain your meaning to those of your parishioners who have not rightly apprehended your sermons and instructions, and have misconstrued them, or taken occasion from your perhaps too loosely defined expressions, to regard your doctrine as Protestant, and for this reason do not place that confidence in you which is so needful to a clergyman; seek to instruct them better in private conferences, and explain to them dispassionately and with patience—for a prudent father will not show a preference to any of his children—what was your meaning, and assure them that you were far from departing in the smallest degree from the apostolic doctrine of our mother church, or of siding with those Protestant errors, which it has rejected.

‘I think that you are bound in conscience to divest your parishioners of this suspicion.

‘It is only in this manner that tranquillity, peace, and unanimity can be restored in your parish—only in this manner will both parties be reconciled to you.

‘Meanwhile the consistory will not fail to contribute as much as possible to restore peace, instruct those that have been misled by misapprehended expressions, and enjoin peace and quietness upon the ill-intentioned.

‘I commend myself to your prayers and devotions, and remain, with all esteem, &c.

‘SIGMUND VON HOHENWART, Bishop.

‘*Gleink, June 7th, 1811.*’

Boos's Remarks on this Letter.

‘However gentle, polite, profound, and friendly this letter was, yet it caused me little pleasure, because I saw that the good bishop had not quite understood me. The question in particular pained me, Why there was disturbance only in Gallneukirchen, whilst the same Christ, the same gospel, and the same faith was preached throughout the diocese, and yet tranquillity reigned everywhere else? To

this painful question may be replied what I immediately wrote to the consistory:—

‘1. Living faith in Jesus Christ and his gospel is not so universal as is generally imagined. Paul does not say to the unbelieving and worldly-minded, but to the members of the church of God in Corinth, “Examine yourselves, whether ye be in the faith, prove your own selves.” (2 Cor. xiii. 5.)

‘The generality of preachers groundlessly pre-suppose living faith, and they do not awaken or preach it, because they do not feel the want of it. The prevailing faith is a dead faith, destitute of works and love, and merely professed by the mouth; and with this they are universally satisfied. Hence there is peace and tranquillity throughout the country, with the exception of Gallneukirchen; there is disturbance there, because the preaching is calculated to overthrow the mimicry of a dead and merely professional faith, and to call forth a living faith.

‘2. Christ and the true gospel is by far not so universally preached as the good bishop believes. Almost all preach nothing else but the law, duty, and what men are to do and leave undone. Hence there are so many distressed and trembling consciences. But they do not preach what Christ has done and suffered for mankind, and purchased for them; hence there are so few that rejoice in the Lord—so few easy consciences—that s Christians. All seek to make themselves just and holy, and none of them accomplish it. Hence there is nothing but sighing and sobbing amongst the pious, because they neither know nor believe, that they must receive their righteousness gratuitously from Christ. They establish a righteousness of their own, and despise the righteousness of Christ, which is made ours, gratuitously, through faith; they never find peace in their consciences, and cannot find it, because their new patches never suffice to cover their large wounds and naked places. At the last, they die

without any assurance of mercy and forgiveness, in fear and terror, and without faith.

‘3. The gospel is something of the most hostile nature in the world, for it overturns all the mimicry of egotism, pharisaic self-righteousness, self-seeking, affectation of piety, and hypocrisy; it makes man *nothing*, and God in Christ *all*, and hence there is, and always has been disturbance.

‘4. The gospel is like leaven, where it works and ferments. Christ does not come to bring peace, but the sword, and to set the mother-in-law against the daughter-in-law.

‘5. The professors in Lintz have a long time been jestingly called duty-mongers, because they do not preach the gospel, but duty, and only duty, and because no one fulfils every duty, or does all that stands written in the law—all bear about in their consciences, curse and condemnation; seldom does any one derive his life from faith. Knowing nothing of this life themselves—how can they recommend it, or preach it? The greater part of them seek in the gospel, not the gospel, but only the moral duties; with these they alarm, threaten and urge the conscience, and still have the name of preachers of the gospel. But he that has eyes sees, however, that they do not preach Christ, but Moses and the law, and therefore only terrify the people, without ever causing joy to any one.

‘6. It is not everywhere, that such ecclesiastics accuse their fellow-labourers, and render them suspected by the people; that happiness is confined exclusively to Gallneukirchen.’

A NEW QUARREL.

(From Boos's own statement.)

Although it seemed, after the above-mentioned decision of the consistory had been issued, that all idea of expulsion, or of exchange was at an end; because it was believ-

ed that peace had everywhere been established and secured —yet the case was quite different. And how could it be otherwise, since neither father Conrad nor Brunner would allow that they had treated Boos improperly? These two continued their calumnies, and told the complainants to do the same. The bishop had indeed enjoined silence upon them by his councillors Reichik, Hasslinger, and Hasibeder, yet they did not obey, because they imagined that in this matter they must obey God rather than man.

Boos therefore besought the bishop again, by letter, to interfere; but the bishop could not believe that Conrad and Brunner would not observe silence. On this the canons Hasslinger and Hasibeder advised Boos to intreat Conrad and Brunner himself to be quiet. He did so, and wrote to them both in a very polite manner.

Conrad sent no reply; but Brunner wrote him a shockingly rude letter, which would have been inserted here, if the bishop would have parted with it. Amongst other things, he says in it,

‘I, Brunner, will not be silent nor cease to decry you as a heretic before all the world, unless, within a week or a fortnight, you publicly confess before your parishioners that you are a teacher of erroneous doctrines and a heretic, for you have openly sinned, and you must openly repent.’

‘I, Brunner, will not be silent, until you publicly and solemnly, in the presence of four clergymen, (whom he named) restore me my honour, which you took from me, in saying, that I did not understand you.’

‘It is not I, Brunner, but you, who do not understand the epistle of Paul to the Romans. Paul there speaks only of the Jewish ceremonial law; he does not cast away good works as dung, like you.’

‘If this is not done within a week or a fortnight you will be astonished how Brunner will defend and avenge himself,’ &c.

Boos sent this letter containing these dreadful menaces,

together with the black seal, on which stood Brunner's name in full, to Bertgen, and inquired what he should do under these circumstances.

Bertgen, in reply, told Boos to send this letter, with the seal, to the bishop, requesting him seriously to command this madman to be silent. Boos obeyed.

A meeting of the consistory was just then being held. The bishop was also present. The first thing that came up, was a new complaint against Boos, from Count Staremberg and Chiefwarden Spekner, drawn up in the names of the previous complainants, who had been again stirred up by Brunner and the warden. The chief cause of complaint was,

'That Boos would not rest; for he preached faith in Jesus as before (! !)

'That he showed the decision of the consistory to every one.

'That the whole parish was against him, and therefore he ought to be sent away.'

The bishop read this to the consistory. Some advised, that if such were the case, an exchange ought to be proposed to Boos.

Bertgen, who was also present, and alone knew that Boos's letter inclosing Brunner's must be amongst the bishop's papers, continued wishing to himself, that the bishop would produce Boos's letter also! He therefore occasionally said, 'The chiefwardens's complaints have none of them any weight here, and the most of them are a fabrication; Boos must also be heard.'

The bishop now sought in his port-folio. 'It seems to me,' said he, 'that Boos has written to me this very day. Just so,' continued he, 'here is a letter from him.' The bishop opened it; for he had come from Gleink, just before the opening of the session, and had not had time to read it. He read the whole of it, as well as Brunner's letter. All were in the utmost astonishment at Brunner's Spanish in-

quisitorial rudeness: they at length believed Boos, that Brunner would not be silent, and that he was the chief cause of the disturbances in Gallneukirchen.

The bishop immediately sent off a messenger to him, and enjoined silence upon him, on pain of being suspended from his office.

The consistory did not reply to the chief warden, because his accusations was either false, or too unimportant. He was spoken to personally, and brought to milder and more pacific sentiments respecting Boos.

Thus did this attempt of Boos's adversaries to overthrow him, likewise prove fruitless; although it must have failed with any consistory, since the first accusation, that 'Boos did not cease to preach faith in Christ,' was supremely ridiculous. For what is to be preached in a Christian church, if Christ must not be preached? But wickedness and ignorance, from time immemorial, and *in every confession*, have hated and persecuted the followers of Christ; because they strip self, even of its very skin.

The plan of the adversaries was frustrated partly by the nature of the accusation itself, and partly by the firmness of the consistory. They, on the contrary, called the consistory unjust, and in particular, the bishop, Bertgen, Boos, and Rehberger, four arch-scoundrels. The better-disposed would not endure this insult, but notified it by three of their deputies to Bertgen, who, in the absence of the bishop, acted as president. Bertgen told them to inform the bishop of it, by a deputation of six, as soon as he arrived from Gleink. But the bishop cared not for it, and thus they remained four arch-scoundrels, because they did not defend themselves.

The parishioners, both in the town and the country, called upon Boos not to endure it, otherwise they would believe there must be some truth in it, because he took every thing so passively.

Boos replied, 'If the bishop permits it, what have I to

do with it? I find it coincides likewise with the example of Jesus and his apostles. However, I will inquire of the consistory whether I ought to lay a complaint against my calumniators and have them imprisoned.'

He did so. The consistory replied, that if any one vilified him to his face, he might complain; but that which was done behind his back he ought to despise and endure.

This answer of the consistory's was reasonable, since the accusations of the opposite party were in reality unfounded calumnies, which certainly flowed from the most corrupt source in the human heart, and ought therefore to be despised.

It happened that the sexton, in his zeal for the clergyman, used improper language to some of the hostile party in the public street. The latter accused him to the magistrates, and the warden put the sexton under arrest for three days. All were now in an uproar. 'We are determined to know,' said they, 'whether our clergyman is a Lutheran or a Catholic. A commission must be sent hither, and a proper examination commenced.'

Accordingly, about a hundred of the townspeople and peasantry went to Lintz, and demanded a commission. The consistory replied, 'Not one of us will go to you.' 'Why so?' said they. 'Because you make heretics of every one who does not speak as you would have him. But if you will have a commission, we will send you the dean of Freystadt and a district commissary; and these you will make out to be heretics, as you did the consistory, which told you that your pastor was a Catholic.'

On hearing this they were satisfied, and no longer demanded a commission, travelled home again well pleased, and spread the report far and wide, that their pastor was a Catholic, and that they believed it without a commission. Thus the raging sea was calmed.

Meanwhile the news was circulated, that two bishops would come to Gallneukirchen, to examine into and settle matters once more. Boos only laughed. Two days after this report, he received the following letter from the bishop :—

‘The suffragan of Vienna will accompany me, on the 3rd of this month, to Freystadt, at noon; but as the same horses cannot perform the journey thither, I will therefore send the horses beforehand, with which we shall drive to Freystadt, that they may be changed immediately at Gallneukirchen.

‘I therefore request your Reverence will have the goodness to lodge my horses and coachman for the night. I purposely declined stopping at an inn to change horses, because it is more proper that the suffragan and myself should alight at your residence, while the horses are being changed, than at an inn. I ask forgiveness for this liberty, and remain with all esteem, &c. &c.

‘SIGMUND VON HOHENWART.’

On the 3rd of September, the bishops really arrived at Boos’s habitation, and were very cheerful, whilst conversing on a variety of subjects; but not a word was said of the matter of faith and conscience.

‘Now,’ said Boos to the bishops, ‘this day is salvation come to my house, since it has been so solemnly consecrated and sanctified by two bishops.’

They laughed and understood him; Hohenwart also said that Sailer had lately written to him, but that he wished to see him in person.

The report was therefore partly true and partly false; in other respects matters remained much as before, at least there was no longer any disturbance from which any thing might be apprehended, although the ferment continued to

operate in individuals and invisibly, and gave cause, alas! to fear that an explosion might take place any moment.

NEW COMPLAINTS IN OCTOBER, 1811.

Only a short time elapsed, before fresh accusations were made against Boos. In the beginning of October, Hasslinger, one of the canons of Lintz, presented a new complaint to the consistory against Boos. The following were the two points of accusation.

I. Boos continues to preach faith as before.

II. Boos has beaten some, who would not receive his faith.

With regard to No. I. it is certainly true that Boos preaches faith as before. But the consistory has not forbidden him to do so. The use of strong expressions, which he formerly often employed, are alone forbidden him. In the thing itself, the consistory censured nothing in its decision, nor could censure or forbid any thing without prostituting itself, and acting in opposition to the decision of the Council of Trent. But since the prohibition, he no longer makes use of the strong and pungent expressions; consequently Hasslinger's first accusation is no accusation, and undeserving of attention.

With respect to No. II. Boos's enemies themselves will be unable to believe that he ever tried to beat his faith into his parishioners, or else they must believe that he wilfully and violently seeks to cause his own overthrow, which is something incredible.

But as regards his friends, they know too well that his character, with all his zeal for the spread of the gospel, is too gentle, and his acquirements too matured to permit him to promote that which is good by means of inquisitorial severity. The second accusation is therefore a mani-

fest and fabricated falsehood, which only wickedness and stupidity could bring before a sensible consistory in this naked form.

As the bishop is at present at his country seat, nothing is yet decided. Bertgen, who feels himself stronger and more powerful in his regained dignity of government-councillor, promised Boos to go to the bishop, induce him to be silent, and to decide nothing with respect to the above-mentioned complaints. It therefore remains to be seen what the bishop will do.

SOME ACCOUNTS OF AWAKENINGS.

From Boos's Letters in 1811.

I. A devout but anxious shoemaker, who for many years had confessed again and again, but never attained peace, because he always overlooked faith in Christ, and sought to make himself righteous, came on some other business to Boos, and was about to go away again, when Boos asked him, if he was still as much distressed and uneasy in his heart as ever? 'O yes!' ejaculated the poor shoemaker.

'*Boos.* Do you know from whence your uneasiness proceeds?'

'*Shoemaker.* I think it is because I have never confessed in a proper manner.'

'*Boos.* No, your distress is the deserved punishment of your unbelief.'

'*Shoemaker.* How so?'

'*Boos.* With your repentance, you have only to believe that Jesus Christ, by his sufferings and death, has merited such a righteousness for you, as renders you free from sin and guilt before God, and capable of reward. But you are unwilling to do Christ this honour, or even to believe

it. Your distress, therefore, is a deserved punishment for your unbelief.'

This speech went to the heart of the distressed shoemaker, so that he wept, repented of his sins, believed that very hour, and cast away his uneasiness. He also thanked Boos with tears, is tranquil and happy to this day, and cannot be sufficiently vexed with himself, at having so late become acquainted with Jesus Christ.

II. Another time, a mason came, with the request that Boos would hear him make a general confession; for he could find no rest on account of his sins, day nor night.

'Very willingly,' said Boos, 'but confession alone, however good it may be, will not set your mind at ease.'

'*The mason.* What then shall I do?'

'*Boos.* The sacrifice of Christ on the cross, and your believing in it, will benefit you. Only remember the sinful woman at the feet of Jesus. "Go thy way," it was said to her, "thy sins are forgiven thee, *THY FAITH hath saved thee.*" Think of the thief on the cross; his faith in Jesus, who was crucified with him, enabled him to attain the paradise of peace.'

The mason's eyes were opened, he believed, and his soul was filled with divine peace and joy. His hour was come.

III. A widow came with the same request; the same things were said to her, and she was healed—not, as commonly, by a mechanical confession, but uncommonly, in the manner in which the Lord helps, and in which the glory of God is perceived. This widow now loves much, because much is forgiven her.

IV. An extremely desponding sinner came also, who had urged her own husband to commit adultery with a third, and had said to her, 'It is no sin, if I say I will take it upon myself.' But her conscience told her the reverse.

Now as she was brought so low, and to such a state of despondency, it was an easy matter to counsel and to heal her. She received, with joy, the preaching of faith in Christ and his cross, and saw the glory and mercy of God in Christ with astonishment.

It is only secure, careless, subtle, and self-righteous sinners who are with difficulty brought to believe; or rather it is impossible, as long as they continue such. O if every one came weeping to the confessional, and no one laughing, secure, careless, and self-righteous—how much cause for joy would there be!!!

V. Boos, on another occasion, was sent for to administer the sacrament to an aged peasant woman. On placing the sacred vessels on the table, every one else left the room, and he wished to hear her confession; but she immediately began to lament and say, 'Yes, dear Sir! it is all over with me; I am the greatest sinner in the world; I have transgressed all the commands of God, and yet I cannot confess, all is gone from me, I can bring nothing together, am much too old, I can do nothing, and am nothing. When I wish to confess or pray, I am unable to do so, am immediately confused,' &c.

'I am glad to hear it,' said Boos, with a cheerful voice and joyful countenance, 'Look, mother! I am not Moses, nor am I come to take or demand any thing from you, but to bring and give you something in the name of Jesus. Therefore open wide your mouth and your heart, and receive believingly what I am about to give you.'

'*She.* Yes, that I will.'

'*Boos.* Nay, only look, it is so; I am come,

'1. To forgive you your sins in the name of Jesus.

'2. To give you his merits and righteousness.

'3. To give you himself in the elements of bread and wine. Is not this bringing something and demanding nothing? Do you believe this?'

'She. I cannot do otherwise—I must—what else should I do?'

'Boos. Then open wide your heart and mouth, and receive what I now give you in Christ's stead.'

'She. Yes, I must receive it; I am now going to die, and know no other way of helping myself. I believe all that you have said to me.'

'Boos. Be comforted therefore; your faith hath saved you from your sins, and has procured you eternal life.'

She now seized Boos's hand, pressed it to her heart, kissed it unceasingly, and wept a thousand tears of joy and thankfulness, so that Boos was obliged to weep abundantly with her.

VI. Boos went from this woman, with tears of silent joy, to her brother, who was a farmer, and had long lain ill of the dropy; but was a great saint and very righteous in his own eyes. Boos at his former visit had said to him, 'Before I come again, you will have perceived, that you have transgressed all the commandments of God, and that you are a great sinner. On coming from his sister, as he entered the room, he immediately said, 'Well, how is it with you now? Have you transgressed all the commands of God? Are you a sinner in your own eyes?'

'He. Yes, it may be, that I cannot stand before the judgment of God.'

'Boos. Certainly not. If you are not a poor sinner in your own eyes, and do not lay hold on Jesus Christ by faith, like your sister has just now done, I know to a certainty, that you cannot stand. But your sister will assuredly stand; for she is a great sinner in her own eyes, and believes in Jesus Christ.'

This speech went to his heart as well as his wife's, who was so righteous in her own eyes, that she had once told Boos to his face, 'she would see who should cast her into hell!' To this Boos replied, 'God will, unless you believe

in Jesus Christ.' She answered, 'I'll not go then.' What Boos now said penetrated into the hearts of both, they wept, and the dropsical man caused himself to be carried into his sister's house, in order to see and hear what he must become.

Hundreds and thousands of such narratives of awakenings and conversions, particularly amongst the sick, might be related ; but these will suffice for the present.

BOOS'S REMARKS ON THESE AND SIMILAR AWAKENINGS.

'1. All were previously weary and heavy-laden, poor in spirit, sinful, and bore about in their consciences condemnation, and the wrath and judgment of God, before they attained to this blessed faith, to the righteousness of Christ, and to the peace and joy of the Holy Ghost; they sought for mercy and peace of soul everywhere, but found none, until they came with a humble and a contrite spirit to Christ.

'2. They at length found peace in believing the gospel.

'3. God rewarded this faith with the Holy Spirit, and with his peace and consolation, which is indescribable.

'4. In some, it was easily and rapidly accomplished ; in others, slowly and painfully.

'5. With some, the peace of God came suddenly ; with others, after several days, and after much inward conflict and darkness.

'6. Some continued stedfast, others fell away, but were restored. Others again are still in doubt and conflict. He that quickly and boldly believes, that does not long confer with flesh and blood, nor pays attention to what the people say, that listens to, and sees nothing but Christ, the deliverer of his soul, his Saviour and Redeemer, and sits, like Mary, at his feet, (Luke x. 39—42 ; vii. 38, 47, 48.) will be healed as quickly as the sick of the palsy. (Matt. ix. 2.)

‘This truth is experienced by all those, to whom it is given to believe in this manner, and they experience it to their great joy; but they that are slow to believe, experience to their pain, and afterwards to their great confusion, that like those invited to the marriage-feast, (Luke xiv. 16—24.) they have so long neglected, slighted, and despised the most important thing of all—their justification through faith in Christ, through Christ’s merits, sufferings, and death, and the salvation he has purchased by this means for every sinner; or that through pride, Pharisaic self-righteousness, and unbelief, they have rejected and cast it from them. They at length perceive, that with all their blind imaginations and opinions—of being able to save themselves—of needing the righteousness of Christ only half, or merely to supply what was deficient in their own—of their not having done so much amiss, &c.—they continually bore about with them the sentence of condemnation; and that nothing in reality delivered them from it, nor was able to appease and satisfy the voice of conscience—neither the being devout, nor the performance of any good work, but the blood of Christ alone. But when once he has become righteousness, sanctification, and redemption to the soul, (1 Cor. i. 30.) he lives in the individual, and the latter in him, with reference to the life he still lives in the flesh. (Gal. ii. 20.) Let the man then do good works, and bring forth abundantly the fruits of faith. Let the man who is thus justified, show that his faith is fruitful, his love active, and manifest his righteousness by his works. All his works are now, by the blood of Christ, who dwells within him, sanctified, sprinkled, blessed, acceptable to God, and capable of reward, because they are done in God.

This point concerning justification, causes everywhere two parties among mankind, as well as at Gallneukirchen; for all men have not this faith, since it is a divine gift and bestowment, a work of the Holy Spirit, which he grants to every one who desires, receives, and lets it operate in him,

who is a sinner in his own estimation, ascribes the glory to Christ, acknowledges him as *his* Saviour and Redeemer, and is or wishes to become lowly and filially humble. To such belong Christ's righteousness and the kingdom of God, and this faith is his portion—he *nothing*, and Christ *all in all to him* !

AWAKENINGS IN OTHER PARTS.

From Boos's Letters in 1811.

I. The Rev. Mr. K—— and his curate, Mr. P. P——, who lived not far from Boos, heard of the outcry that was made against him as a heretic, and came themselves to him to inquire what was the matter, and what it was he believed and preached! He told them, and expounded his faith to them at great length before they understood him. At length it all at once became obvious to the curate, who exclaimed with exulting joy, 'Oh, now I understand it—now I know it! How glorious is this light, how sweet this faith! I now know what is meant by the liberty of the children of God and living faith, and why Paul said "he counted all things but loss, dung, and dross, for the excellency of the knowledge of Jesus Christ." (Phil. iii.) Both then believed and acknowledged the grace of God in Christ Jesus, rejoiced exceedingly, and trusted that they were justified through Christ before God, and were happy through the peace of God in their hearts.

II. The cook of a clergyman at R——, fourteen leagues from Lintz, had frequently heard Boos preach, whilst he was curate in Puerbach, and from that time had always borne about in her a spark of faith. She now felt, all on a sudden, that she was deficient in every thing—in faith, hope, and love; in short, her whole inward life was faint, paralyzed, and dead; she therefore undertook a journey to

Lintz and Gallneukirchen. The day before her arrival, Boos was so much oppressed and depressed in his heart, that he knew not what was the object of it, nor why he had such internal mental sufferings. His oppression and pain of mind forced him out into the fields, to seek refreshment and alleviation in the open air. He had not been gone long, before he was informed that some one wished to speak with him. He thought to himself, 'I hope no one will come to-day to speak with me on spiritual things, whilst I am in this state of darkness!' However he immediately turned about, and, on his entering the room, the woman directly seized his hand with tears, then fell upon her knee and kissed his hand, whilst sobbing and weeping incessantly: her heart was opened, she began to confess, and to lament over her sins, her wretchedness, and her distress. All inward feeling of darkness and suffering now vanished from Boos, as if he had never experienced it. The woman said, 'I know not how it is, but no sooner am I come hither, than my whole heart is open, and I can pour it out freely.' And this continued for five or six hours. Boos was enabled to say a great deal, and to preach the gospel with power, so that his hearer shed abundance of tears, felt like one new-born, and took her departure almost beside herself with joy. She received the blessing, for she believed what was told her, that her own righteousness was of no value, as she herself perceived, but that Christ was willing to relieve her of all her burdens, and give her his own righteousness instead. On her coming home thus blissful and happy, her pastor became also desirous and hungry for the bread of life; for he likewise felt himself weary and heavy laden. Some of Boos's letters and sermons were sent to him, and he exclaimed with tears, after having read them, 'This is the power of God, and the wisdom of God. What precious comfort for my heart!' The calumnies and persecutions which Boos endured, did not cause him to waver in the least, but on the contrary

he said, 'This is after the manner of the apostles; therefore I now esteem him in reality. O that he was only nearer me! I already see that I should derive consolation and peace from him for my heart.' He entreated Boos to write to him; the latter did so, and found an open door for labouring even at a distance.

III. A vicar and dean residing in the east,¹ was directed by Sailer to Boos, and visited him on the 2nd of May, 1811. He was immediately very candid, humble, childlike, and poor in spirit, and Boos was able to speak cordially with him concerning Christ and the faith. Being a learned man, Boos proved everything to him out of the Conc. Trid. Sess. vi. c. 7, 8. The conversation lasted from noon till midnight; until at length the dean fell upon his knees, thanked God, kissed Boos, and exclaimed, 'Now I am satisfied, I am happy, I am saved, I have received mercy, I am born again, and baptized as with spirit and fire! O that I could now leave this world!' Such was his language amidst a flood of joyful tears. He felt satisfied respecting everything concerning which he had previously doubted and struggled, 'My eyes,' said he, 'have seen the glory of the Lord; I have found him of whom the prophets and apostles wrote; I have him in my heart; O that I could remain and die here! However, I will gladly return to my own country, and tell my bishop and all the people what I have heard, seen, found, and experienced. In Gallneukirchen I have been healed. I will relate this to all the world. Boos has become the deliverer of my soul; he has conducted me to Christ!' He not only did not take offence at the inquisitorial proceedings, calumnies, evil reports, and the wild uproar raised against Boos—of all which he was informed, but exclaimed, 'If I can only find Jesus, only come to him—let a dog or a star-conduct me to him.' He continued five days with Boos, heard him preach, and was

¹ The Rev. Joseph Weinhofer, vicar of Pinkafeld in Hungary.

deeply affected by the power and unction, and the spirit and life with which Boos spake of Christ and of faith in him, so as he had never heard in his life before; and also by the attention and fervour of his crowded auditory, who hung on his lips in such a manner that tears trembled in the eyes of all, and even in his own.

Many other clergymen, from other countries and provinces, from Bavaria and Switzerland, came to Boos, and whilst with him, obtained that living faith which rendered them happy, set them at liberty, and blessed them, so that they returned home in peace, and preached it also to others in their own country.

THE PEOPLE'S OPINION RESPECTING THE MATTER.

An awakened individual of Gallneukirchen, being on one occasion at Lintz, met canon Hasslinger in the street, and said, 'I hope our pastor will not be taken from us.' H——, who was Brunner's friend and defender, replied, 'If your pastor will yield and act prudently, he will be retained.'

'That's strange,' said the woman, 'for our pastor is a prudent man; but it seems as if your grace did not rightly understand him yourself.'

On this, Hasslinger went away as if he had received a blow in the face, for he had been a violent opposer of Boos at the commencement, and, as Bertgen said, the chief cause of the whole disturbance. But after Boos had visited him, and conversed with him an hour together upon the sacred subject, he put on milder sentiments, (like a coat, which he could just as easily put off, and really did do so,) and was at much trouble to pacify Brunner; but the latter galloped off with him like a mad horse. H—— could no longer restrain him. They had already committed themselves too deeply in their opposition to Boos.

Michael Hartmansdorfer said, during the period of the uproar, as often as he saw his pastor, 'We shall not lose you; you must not leave us; the vile reports will not kill you!'

'No, Michael,' said Boos, 'these things must be; only be careful that you do not stumble at them. He that will live godly in Christ must suffer persecution.'

'Michael. If you continue firm I will do so too.'

'Boos. I shall not give way.'

'Michael. Nor will I.'

The same man once took an opportunity to speak with Bertgen, and besought him with weeping eyes and uplifted hands, to prevent Boos from being removed from them; that he was in the right, but that the people did not understand him. Such had been the case with him also in his stupidity at the commencement; he too for a season had been offended, but now he felt thankful to God. When Bertgen told him that there was no idea of removing Boos from the living, Michael was highly delighted.

RENEWED PERSECUTION.

*From a letter of Boos' to a friend.*¹

'October 29, 1811.

'Immediately after the receipt of your letter of the 24th, I felt impelled to beseech you, for our Lord Jesus Christ's sake, to hasten your journey hither; come at least before Martinmas, in order to congratulate your Martin in person. I do not regard myself worthy of being congratulated even by a dog, but I wish it from you for the following reasons:—

'1. The persecution has again commenced, or rather has never ceased. Come, therefore, have pity upon us, and help us.

¹ The Rev. Mr. Langenmaler.

‘ 2. The bishop and the consistory are become both weak and weary, particularly since Bertgen has left them, and gone over to the state (become government councillor.)

‘ 3. My adversaries, in the beginning of this month, have again accused me, of continuing to preach as before, only with other expressions, and that I beat those who will not believe me ; quod est falsissimum, (which is a most shameful falsehood.)

‘ Brunner privately circulates amongst my parishioners the famous work of a compiler of the name of Huth, who, in 1797, published several propositions as taught and maintained by me—refuses to acknowledge that he is in the wrong, and thus deceives and confuses my parishioners still more with falsehoods. On this point you could give information and bear testimony.

‘ 5. Rehberger—formerly Timotheus, but now Demas—regards your living faith and mine as enthusiasm, and little is wanting to cause him to act against me. You might perhaps also gain him back again. I stand alone, because the days are evil. My inmates, in consequence of this outcry, are also become weak—these you might also be able to establish and confirm.

‘ If possible, come soon ; I will defray the expences of the journey. We have been anxiously expecting you since the 1st of this month.

‘ M. Oberdorffer conducts herself very satisfactorily ; she finds rich pasturage every day ; it is not an affair merely of the head with her, but of the heart. The greater part of the parish is still pertinaciously for the good cause and myself, and will rise *en masse*, if I be touched. Do not take offence ; afflictions and offences must come ; for thus faith grows, and thus it must be. Boos cannot prevent it, he must suffer, otherwise all is not right, believe me !

‘ We are seldom able to exclaim *Gloria !* more frequently do we hear, “ Crucify him ! ” And yet we must believe. When such is the case at length with you, I will see whe-

ther you remain firm, or whether you fall down like worm-eaten fruit in the storm.'

To the same.

' December 16, 1811.

' My enemies, with Huth's church history in their hands, continue to accuse and persecute me to this hour. Sooner shall heaven and earth pass away—say they—than that we should not gain the victory over Boos, and eject him from his living. But I am informed that no tribunal will listen to them; at least I am never called upon to defend myself. *Ligati sunt. Bertgen ligavit eos, et abiit.* (They are bound; Bertgen bound them, and departed.)

' Dec. 8.—Two pasquils have been stuck up here in Altenberg, over the church-yard gates, by an unknown hand, against the unbelievers. A louder outcry was then again made, than on the occasion of your sermon. The people laughed at the rebels, but the latter raved and complained to the magistrate, who had them taken down saying, 'the emperor himself had been lampooned.'

' The passage in Sailer's 'Letters of all ages' respecting two Christians, who were compelled to go into exile, which you point out to me, I have often read with tears. I knew very well, who was there meant. Sailer calls us Christians; but those who expelled us, termed us heretics. God has appeared to me, as he did to Jacob, in my exile; so that I could have said, "This is the gate of heaven, and the court of the Lord!" "The blessing which the members of the household reject, is received by others with eager cordiality. He that preserved us in the midst of our oppressions, has been our father also in exile." All these prophetic words are fulfilled. Only the expression, "Return and rest in the grave of your fathers," is not yet fulfilled. But who knows; all things are possible with God. (This was also fulfilled, first in 1816, and then in 1825.)

‘Last week, my two curates were practising archery with thirty others, at an inn in the country. In the midst of their amusement, an order arrived from Lintz; two of the archers were put in irons, and taken to Lintz by the police officers, being suspected of forgery. This event struck such terror into the whole company, that they all missed the mark. My curates did not tell me a word of it; but they now experience for what kind of associates they have exchanged my company.

‘O say not a word about my strength! I begin every day to believe afresh, and therefore believe only as a new-born child. I commit many thousand sins through unbelief, am daily weak in faith, and must daily begin again to believe.

‘Dec. 17.—Xav. Schmidt has just been to take leave, and with him came a dreadful budget from Bertgen, Waldhäuser, and Herzog, stating, that my affair had been referred, by lawyers, to the civil authorities, that it will be treated entirely as a criminal matter, and that I may hourly be called up to answer, 1, for distributing books, 2, for associating and corresponding with Protestants, and 3, for having permitted you, who are a foreigner, to preach without first obtaining permission. The consistory and Bertgen draw back, and hold themselves passive; and all are full of anxiety and fear.

‘I must therefore now stand before Pilate. May God help me through your prayers! Huth has been the cause of it all. They seek to cast dust upon bishop Gall, as if he had received every Suabian ragamuffin, because he was a countryman. But since the thing has taken a criminal turn, I shall also employ an advocate, ut sit advocatus contra advocatum. O God, into what hands dost thou suffer me to fall! Bertgen is afraid they will have quite a horror at him as being partial, and leave him entirely out of the question. Yet the God of ages past still lives; he will, and must, and shall help me. Amen. Amen!

‘Schmidt is more intimidated than I; he wept, and fears the total loss of my reputation and living. But, though it cost me my life, I willingly yield it up—this tedious martyrdom-existence! Your sermon will now also be brought before the court. God help you! Bertgen says that it was the chief cause of the new accusation, because the unbelievers felt horribly offended. You will be obliged to testify that I did not bribe you, but that the permission of the bishop, and the illness of my curate were the cause of it, as also that your whole sermon, with respect to the people, has been attended by the most blissful consequences.

‘On the 18th *Dec.* M. Oberdorffer returned. As Schmidt had baptized me with fear and fire—so the former with peace, joy, love, and spirit on her return. I again breathe more freely.

‘*Dec.* 19.—I would still have written much to you, but to-morrow I must go to Lintz, and to-day prepare myself for the inquisition—alas, a painful task! But you are my Simon of Cyrene, and my John and Magdalen. In the end, we shall all rejoice. This I hope and believe. God help us! I salute all who write to me. When the inquisition is over, and if I am still alive, I will satisfy all of them.

‘I have just received official intelligence from Lintz, that on the 2d January, 1812, a civil and ecclesiastical commission will come hither, examine everything, and then pronounce my sentence. I therefore wish you and myself a happy new year. On the 2d Jan. pray fervently for me, and on your knees. Pray, that Christ may be glorified in everything, and that his kingdom may increase!

CRIMINAL INVESTIGATION, BY A CIVIL AND ECCLESIASTICAL
COMMISSION AT GALLNEUKIRCHEN, FROM THE 3d TO THE
12th JANUARY, 1812.

From Boos's letters of same date.

'January 3. It is already half-past nine o'clock, and yet no commission has made its appearance, I am therefore waiting like a dog, to be beaten. The well-disposed wonder that no one has been summoned to attend the commission; they none of them know anything yet, any more than myself; and are all therefore very quiet and dejected, like the calm which precedes the storm; certainly a mighty tempest is at hand, since everything moans and groans in such a manner—small and great. I myself feel such an awe and dread, that I have continually to rouse myself. I have prepared nothing, except placing my confidence in Jesus; but the world always forms a plan and preparations, as if I had set it on fire at every corner. All are in a state of excitement, as if the last day were at hand, and the stars were on the point of falling from heaven. May God take pity upon my parishioners, who would gladly believe! If I lose in the eyes of the world, their faith will receive a dreadful blow; they languish with myself in expectation of the things that are to come. The kingdom of heaven comes on foot, quietly, secretly, and in the night; but the devil comes with horse and chariot, with much noise, in broad day, with great pomp and glory, in order to terrify the little flock. It often occurs to me that they will at once reject Sailer and Langenmaier, as partial foreigners and friends; but in that case I will reject Huth, together with the C. V. A. that they intend to make use of against me. However I know not what I shall do, or what they will do. It is now nearly eleven o'clock; I am still waiting in vain for the commissioners; but they refuse to appear. I have

just been exceedingly comforted by a passage for this day, in the little book which Sailer brought me from Count Augustus Stollberg. It is a paraphrase on Psalm lx. 11, 12, and is a suitable motto for such an occasion as this. It being to-day the octave of the beloved disciple, I seem to think every thing will go off amicably and peaceably.

‘Only think! it is already half-past one o’clock, and yet no commissioners. All the people are waiting in taverns and bakers’ shops, and have just sent the sexton to me to inquire what I know of the matter. However I know nothing, except that I have been waiting in vain for the commissioners from an early hour in the morning until now. A coach with two gentlemen, indeed, arrived at the magistrates’ house, but nothing more has been seen or heard. ‘What is the meaning of that,’ say the people, many more ought to come;’ hence nothing is known in any respect whatever. The Lord has perhaps dispersed the airy phantom by the breath of his mouth. G—— and the whole household are waiting with me, either for a commencement or a termination of the matter, but in vain; it is past two o’clock and we know nothing yet. Some say that the dean arrived yesterday from Lintz; he therefore might have been here some time since, and yet has never made his appearance—what is the meaning of it? The great ought certainly to feel ashamed at suffering themselves to be set on by the devil; perhaps they have perceived that their doings are foolishness—but no!

Soon after two they arrived; Von Bernberg, lieutenant of the district, Dean Huber of Freystadt, and another to act as secretary; after announcing the commission they immediately entered the lists against me. That which I still remember, at the present moment, six o’clock in the evening, I will note down. My head is so full that I am already mortally ill at the first hearing.

‘1. Is it, and was it already known to you, that a commission would come hither?’ *Answer.* ‘Yes, the dean

informed me of it, in sending me word by his messenger, that I must be at home on the 8d, and then from general report.'

'2. It seems, however, that you have prepared yourself for the commission by the scripta (documents) you hold in your hand.' *Answer.* 'Yes, I do not deny it, I have written down a few answers to questions that might possibly be put. But what is that amongst so many, and such great people!'

'3. Who was it that gave you a hint of it?' *Answer.* My accusers themselves, and all the people, who have expected the commission for the last four or five days.'

'4. What have you hitherto done to tranquilize your disturbed parishioners?' *Answer.* 1. 'I have sent for those that are opposed to me, and have asked them what they had against me? They replied, 'Nothing, but Brunner and Conrad say that you are a Lutheran.' 2. I have meekly explained to them, as I think, those things which are offensive to them. 3. I have prayed and wept for them, and have sent their relatives and neighbours to them, that through them they might be brought to a better mode of thinking. 4. I have expressed myself more intelligibly in the confessional and in the pulpit. 5. I have written to them,' &c.

'5. Whether I had minutely followed the instructions of the bishop and the vicar-general since the last consistorial warning?' *Answer.* 'As much as possible; but they did not forbid me to preach living faith, and therefore I have continued to preach it, as often as the gospel for the day gave occasion for it. For woe unto me, if from fear of man, I should cease to preach the gospel!'

'6. Whether I had again preached living faith in Jesus, since the consistory's last warning?' *Answer.* 'Yes, I should have thought it a sin not to preach it; for it is written, "Whosoever is ashamed of me and my words, of him will I also be ashamed before my Father." Woe unto

me, if I were ashamed to preach the gospel for fear of man! I must publish it.' Here I broke out into a long harangue, which was attentively listened to by all. What I said I no longer know; tears flowed from my eyes, and all three were much affected.

'7. Whether I had not shown the decision of the consistory of the 5th of June, 1811, to several persons?' *Answer.* 'Certainly.'

'8. Whether I had not said, that I had gained the cause, and that my accusers had been obliged to pay the costs?' *Answer.* 'With respect to the first, there is some little truth in it, but not as regards the second.'

'9. Whether I am ignorant of the complaints brought against me?' *Answer.* 'I know that I am accused of preaching so much on living faith—of rejecting good works—and of being a Lutheran.'

'10. Whether I have continued to preach upon faith since the last warning?' *Answer.* 'Yes.'

'11. Whether I did not very lately purposely attack those that were opposed to me?' *Answer.* 'No.'

'12. Whether I do not ascribe all evil and all sickness to Satan?' *Answer.* 'To original sin, the evil principle, whether it be called Satan or otherwise. In the scriptures many diseases are ascribed to Satan. But who can say whether this or that particular illness proceeds from Satan? I have never asserted such a thing, but only in the general, that, as the scriptures say, by the malice of the devil, sin, and by sin, death and every evil entered into the world.'

'There were other questions besides, which do not at present occur to me; of course I did not answer them with a simple Yes or No, but in a copious manner. O my dear brother, things again wear a critical aspect! I have agonized in spirit, and shall scarcely come off with my life, much less with honour, and with the living. I shall be obliged to give up all for all, as has been always the case hitherto. The questions, faces, and deportment of the

commissioners do not please me. Everything is done in a very captious and vexatious manner. To-day, Jan. 4, things went rather better. I was asked

'1. How long I had been in orders? How long a pastor? Where? In what capacity? How long vicar in Pöstlinberg? How long here?

'2. Whether I had promulgated these principles every where, or only here? Why they did not cause disturbance elsewhere?

'3. Why not in Suabia?

'5. Why I did not cease, after knowing that they caused disturbance?

'4. Whether and when Maria Oberdorfer had been here, and with whom?' *Answer.* 'On the 13th December, 1810, with two journeymen mechanics, who were travelling through the place. 'Whether I know their names?' *Answer.* 'No.' 'Whether I had not been previously acquainted with them?' *Answer.* 'No.' 'Whether I had not known M. Oberdorfer?' *Answer.* 'Yes; I saw her for the first time at the autumnal fair, in Kissling's stand; she knew me from Roos's History of the Church.' 'What did you converse upon?' *Answer.* 'On God, Christ, and faith in him.' 'What did she do and say in the servants' room?' *Answer.* 'She spun, and the conversation was on God, Christ, &c.' 'It appears that she read to your domestics out of Spangenberg?' *Answer.* 'That never came out of my hands, what was read was possibly from the bible; because the latter is daily read at table.' 'It appears that she also visited Nandl in Sch.' *Answer.* 'Yes, for when the latter came to the vicarage, she became acquainted with her, and invited her to her house.' 'What was the subject of conversation?' *Answer.* 'Probably God, &c.' 'It appears also that she visited such kind of people even in Appersberg, and presented them with books; what books were they?' *Answer.* 'Yes, she paid them a visit; but as to the books, as far as I know, they are hymns of no con-

sequence.' 'Whether she had been only once at Gallneukirchen?' *Answer.* 'No more than once.' 'Had she not been in the parish on any other occasion?' *Answer.* 'Not to my knowledge.' 'It did not however seem that she intended to become a catholic, since she delayed it so long, and travelled about to Protestants in different places?' *Answer.* 'She once said so, and I believe it, because she is fond of auricular confession, and is so much attached to the Catholics.' 'Whether she is acquainted with other Catholic clergymen, and with whom?' *Answer.* 'Yes, with several; for instance, with Waldhäuser, Hasslinger, Schmid, vicar of Schöneig and Riedau, &c.' 'What does she wish from them?' *Answer.* 'Information, consolation, and instruction.'

From a second letter, dated 7th and 12th January.

'I have now been scourged, that is, examined for the fourth time, and tormented by many hundred insidious questions. They wish to bring all the mischief upon me. I am to blame for all the disturbance, and next to me, H——, with his imprudent sermon and coarse unedifying testimony. They do not indeed find heresy, but the strong expressions, the protestantism, the book on the hidden life, which has been distributed, and H——'s sermon are unpardonable things. They ought to be, and must be punished.

'Brunner and Parzer, who have also been examined here, have thrown all the blame upon me; I defended myself, as well as I was able, against their trifling and shallow accusations, and yet the commissioners seem to be much perplexed; they cannot yet decide who is in the wrong and in fault. They do not believe in a devil. Of this liar and murderer not a word must be said, or else they laugh and sneer at it. Yesterday afternoon, the parish officers were examined for the first time; they all of them witnessed in my favour, and against Brunner. This had

a good effect; the commissioners, who before had been almost entirely on the side of the complainants, now turn about, and are desirous of bringing about a reconciliation; but the officers fear that, with a reconciliation, the payment of the expenses will be united; hence they will not offer their hands, unless they are freed from the costs. Just now I hear that the opposers will not enter into any compromise. Twenty of the parish officers have just now been to the sessions-house in great indignation, saying that the opposite party had been admitted, but they not, and that the dean had told them they might go home in God's name, since no compromise would take place, because the complainants would hear of none; the decision would therefore be made by the civil authorities and the consistory. I have been kept at home, under arrest, the whole day. Bernberg intended to bring those before me, who had agreed to the reconciliation, at ten o'clock; but because they asked Brunner first, they told the commissioners they could not appear till three. Bernberg, therefore, sent to me to say, he would come at three o'clock. But because Brunner advised them not to enter into any compromise—nothing was done at three o'clock. At length Bernberg sent for me at six o'clock to the magistracy. 'My dear sir,' said he, 'I have been unable, contrary to my promise, to afford you the pleasure of a reconciliation with your parishioners to-day; they will leave it for the decision of the civil authorities. The commission is now at an end; every thing will be transferred over to the consistory and the state. I beseech you not to provoke your parishioners to anger by offensive expressions in your sermons,' &c.

'We parted from each other in a friendly manner, and knew just as much after the commission as before. Things continue in their former state of discord and strife, and of anxious expectation, which is very trying to faith. At the close, six of the town's people became surety for me. The commissioners went afterwards to practice archery at the

inn ; Bernberg is the best marksman. The curates were invited to participate in the amusement ; but I remain at home, as at all times. Every one else is comfortable, except myself. I am still hanging upon the cross, and know not the day of my being taken down. I told the commissioners, that my residence here was embittered, and that I would gladly leave the place ; but that I would not do so *motu proprio* (from my own impulse,) for in that case I should be a hireling. If my superiors sent me away, I should regard it as God's command, shake off the dust from my feet, and go further—first to Kirchberg, and then—the world is wide enough for Martin Boos. Christ is, therefore, now brought before the civil powers, God be gracious to him ! If they reject him, I am rejected with him ; if they receive him, I shall be held in estimation. But Pilate is weak—*non invenit quidem causam mortuis*—(he finds no cause of death in the man,) yet he is afraid of the emperor. In other respects, I have again won the battle this time. For I am dreadfully humbled, exercised, and tried in faith, and rendered strong by such exercise, and my disciples with me. We would gladly have made an end of this trial, but the Lord was not willing to do so ; we must continue still longer at school, in order that we may become better acquainted with Christ. For we are still very far from knowing him sufficiently. Hence the opposite party would not hear of any compromise or reconciliation ; the old quarrel still continues ; those on the good side are all for keeping and retaining me, and on the unbelieving side, all are for sending me away. Meanwhile, I am still where I was. *Lis pendit et ego pendeo*, (the affair is still pending, and I am still hanging on the cross.) I believe, at the termination of the commission as before ; but in body I am dreadfully weak and faint from so much believing and professing. Hell lay often upon me day and night ; God seemed to hate and forsake me. Hence I often sat like one forsaken by all. Then again, I was as strong as a

giant. I wish that you may only hear of, but never experience such an inward ordeal. O, it is very hard labour, bitter medicine! All the gusts which come from without are nothing to it. I shall now have peace for a season. But then comes the affair with the civil powers. They strongly insisted upon the existence of a secret society, of which we were all members, 'Even the name Zobo,' said they, 'betrayed it.' I am now in doubt whether M. Oberdorffer will be examined, because none of my household, except Rehberger, were called up. I laid before them whole sheets full in my defence, and in justification of the matter. Sailer is respected by them indeed with the mouth, but their hearts are far from his spirit, for they look merely which way the wind blows. 'Such an affair as this,' said Bernberg, quite perplexed, 'has never come before me in all my life.' Twice he wept from sheer embarrassment, desire to make peace, and inability to accomplish it. I shall also prefer its being decided by the government, to a wretched, cold shake of the hand, when it would only be said, 'He has merely begged himself in.' If I am to stay here no more—let the government send me away, but if I am to stay—let it establish and protect me. The whole commission seems only to have been sent here to exercise and try our faith, and to buffet us, in order that we may continue humble and pliant under the great favours we have received. The number of believing people amongst my parishioners seems to increase daily instead of decreasing. Therefore Deo gratias (thanks be to God) that we are accounted worthy to suffer reproach for Jesu's sake. Although we know nothing as yet—the victory seems to incline to our side, since at the conclusion, six of the heads of the town became surety for me.

'I cannot sufficiently thank you, for having assisted me so powerfully in my afflictions, both in word and deed, whilst esteeming the reproach of Christ, and despising the world's contempt. Excuse J——'s long delay; he waited

to see the result of the matter, but nothing was decided ; for Christ must stand before every tribunal, and he has not yet been before them all ; therefore wait with us for the final conclusion of the matter. I intend preaching again to-day. May God help me ! J—— goes after sermon to X. Schmidt, who, on the 14th of this month, departs with bag and baggage for his native land. I shall then be alone in the east. The Lord be with you and your

Boos.

‘ I salute your whole house.’

A PAINFUL TRIAL OF BOOS'S FAITH.

From his own Letters to a Friend,¹ of 15th and 17th January, 1812.

‘ Grace and peace from God be with you : there is neither grace nor peace from man !

‘ *January 15.* I have just been with Bertgen and Herzog at Lintz. But, O dear brother ! there was an end to the matter. Both trembled like aspen-leaves ; both despaired of my ever rising again or getting through ; for as far as Herzog has reconnoitered, the two commissioners and all the rest, from the least to the greatest, are against me and the Lord's doctrine I have preached. It is strongly insisted upon,

‘ 1. That I am in a secret connection with Catholics and Protestants (which is strictly forbidden in Austria), because I use the name of Zobo. But what does that matter ? God knows that I stand only in fellowship with those who possess living faith, and that Sailer and yourself are my most secret friends. (This is true ; consequently every intimate friendship is a forbidden association.)

¹ The Rev. Mr. Langenmaler.

‘ 2. That I sought to reform the whole of the Austrian clergy, or at least to disgrace them, because it came out that none of them preached Christ and his gospel except myself; nor can this be endured: therefore the foreigner must be sent away. *Moriatur unus ne tota gens percat*, (It is better that one man die, than all the people should perish!)

‘ 3. The intercourse and admitted correspondence with Theophilus and Höchstetter is *res horrenda in oculis cœcorum*, (a horrible thing in the eyes of these blind people.)

‘ 4. The Augsburg consistory has sent the whole of the proceedings in 1797, together with the propositions, to Lintz. Inquisitor Bernberg showed me them in a manuscript of about ten sheets. With this they intend to annihilate what Sailer has written against Huth, and in my favour, and render Sailer himself suspected.

‘ 5. My doctrine of justification savours to them of Protestantism, and causes an immoral course of life. This was seen already in Swabia. Hence the banishment, &c. (And yet Boos was dismissed from Augsburg with the best attestations.)

‘ From all this you will see that I may be considered as lost to Gallneukirchen. My two friends, Bertgen and Herzog, tremble and draw back, scarcely trust themselves to speak to me, much less to write. Therefore *unus et solus et derelictus ab omnibus*, (*one and alone, and forsaken by all.*) And sometimes it seems as if I were also forsaken of God. The ordeal is rising to its height; the purifying flames mingle together both from without and within. (*Rebus sic stantibus*,) If things continue thus, I must request you to give me a month’s lodging; for I tell you beforehand I shall come to you first of all; because, as a primary motive, I know not whither else to go. But I clearly see I shall not be able to remain with you. For Satan and public report would persecute and expel you

for my sake. I am besides not without anxiety, whether you are not already suffering persecution, judging from your silence. Write therefore soon, and divest me of this anxiety, if you are able.

‘Bertgen said that the bishop was still fully inclined to help me, but that he was unable, because the civil authorities bind his hands. Too many hounds cause the death of the hare. (Who is in fault but Bertgen, the bishop, and the consistory themselves, because they only laughed at the calumnies uttered against them, instead of punishing the convicted calumniators?)

‘Waldhauser said to Theophilus, who brought him the books, ‘If nothing more than this appears, he may be easily rescued.’ With the exception of your sermon, there is nothing more; but Bertgen and Herzog can see no deliverance, in consequence of the uproar and the violence of my enemies; and since they have hung their temptation about my neck; I see none, at least to-day, whilst writing this. But all this shall not seduce me to mistrust the omnipotence and goodness of God; I ought the rather to increase in faith, like Abraham, and to form to myself so much the more enlarged ideas of the glorious power of God. (Rom. iv. 20.) I therefore beg you to reproach me warmly for my unbelief and despondency, and that shall comfort me.

‘Your sermon and subsequent testimony is in the eyes of Austria the greatest piece of absurdity in the world. That for which a thousand eyes weep tears of thankfulness, evil tongues blaspheme. You now stand as a fool before vice-president Aichhold. Ruosh might divest you and me of the fool’s garment. My cause will scarcely come into Bertgen’s hands, as he says himself, because it is regarded and treated solely as a civil matter. You see how God deprives me of every support, that I may really hang upon him alone, between heaven and earth. And yet my greatest crime is that I preach Jesus Christ crucified, and that we

ought to trust in him alone. The world is now crucifying me again on this account.

‘Herzog told me they were vexed at Sailer, for having, in his literary journal, divided Christians into mechanical, scholastic, and spiritual. *We are all Christians alike*, say they; what need of such a division? He is always seeking to lord it over our diocese.’ *Si hoc fit in viridi, quid fiet in arrido?* (If these things are done in the green tree, what will be done in the dry?) I now think you will at last doubt of my gaining my cause. I only regret my poor and numerous flock, that ran so well, and retained me so long; it will now be scorned, mocked, vilified, insulted, and left comfortless, like myself. Oh, I entreat God with tears to have compassion on my people!! Thou alone canst prevent this cause of offence and stumbling. We are all unable to do it!

‘I would gladly have requested our dear friend Sailer to strengthen the bishop once more by a letter; for now he needs it most of all, if the good cause is to be rescued; but I fear it is all in vain, and therefore I would not willingly be burdensome to him. Sailer, you, and I, are all jumbled together, nay, we are already as good as rejected; who would have thought it? But look at our crucified Lord! The disciple is not more than his master. My eyes now turn to the graves of my forefathers, that is, to my native land. Sailer has indeed offered me a home, but *timeo illuc ire propter Wenceslaum*, (I fear to go thither on account of Wenceslaus.) I must therefore rest and repose a while with you, like Joseph in Galilee. Come to meet me as far as the borders of your country, *et saluta mecum patriam tuam*, (and salute with me your native land.) I shall not bring you much treasure, for they will make me responsible for the costs of the commission, and leave me almost nothing.

‘Your long silence causes me anxiety; because if you had any thing pleasing to communicate it would have

reached me long ago. To all this is added my concern for J—— and Xav. Schmidt on their painful journey ; I was almost tired to death with travelling to-day (15th January) to Lintz, and they have so far to go, and the weather so unfavourable ! How much have believers to endure ! The hand of the Lord lies heavy upon us, and yet our inner man must necessarily gain by it, otherwise it would not occur. Therefore let us be bold, cast every thing away, and depart in a state of nakedness. Deus dedit, Deus abstulit, sit benedictus in sæcula ! (“ The Lord gave, and the Lord hath taken away, blessed be the name of the Lord ! ”) He alone is all and enough. If things go on as they have begun, I shall not be elevated, as you wrote, upon the altar, but upon the scaffold. Bertgen said to-day, that even were the magistracy to take me under its protection, my enemies would not rest, but appeal to the emperor ; that he foresaw I should have no rest any more, he therefore urged me to ask for my dismissal ; but this I am unwilling and unable to do for the sake of my flock. When you were last here, you represented Bertgen to me as an instance of undauntedness ; but to-day you would have beheld in him the most timid and terrified of men. Herzog said, he continually needed to be comforted, for he scented and feared the court-wind. Ah ! we all act the part of Peter in the hall, as soon as the temptation has reached a certain height, it is all over with us ! O how little and humble does temptation make us !

‘ My inmates and relatives are all willing to remove from hence ; they think nothing of it, and far exceed me in courage. They do not weep on taking leave, yet so much the more are my parishioners grieved. Three years ago, I was desirous of leaving this place, and then it would have been easy ; but now when I have so many believing children, and when it can only be done with shame and disgrace, I find it very, very difficult.

‘ B——’s conduct injures me greatly ; the consistory

imagines I am just such another. See how everything co-operates to produce my ruin! O how much trouble have Sailer and you given yourselves to rescue me; but all in vain! Yet this is only the language of the timid Bertgen and Herzog. I have some faint hopes of deliverance still.

'1. The belief in the almighty and merciful God, who so willingly compassionates his people.

'2. Even my enemies and accusers praise me on account of my conduct.

'3. The commissioners gave themselves much trouble to reconcile us; but my opponents refused.

'4. The commissioners were glad as often as they gained over one of the opposite party to my side.

'5. There are only fifteen against me; the others are all for me; even the mayor himself.

'6. All the well-disposed are fully assured that I shall gain the victory.

'7. Even some of the ill-disposed begin to waver, and the secretary to the commission is against Brunner.

'These are the bushes, to which my faith still clings, but it ought to stand firm without any such support. *Credo Domine! sed adjuva incredulitatem meam.* ("Lord, I believe! help thou my unbelief!")

'Scenes of violence may still occur in my parish. The well-disposed say, 'If our pastor were already on the bridge over the Danube, we will all stand on the bridge, and drag and draw him back to Gallneukirchen.' O God, how much may I still have to experience! One party will not be satisfied unless I am expelled the country, and the other will retain me in it. Both of them are in earnest. Advise me what I must do in these difficult circumstances—desire my dismissal, or persevere. I choose the latter. The hireling fleeth; the Good Shepherd gives his life for the sheep. I will only leave them, when God sends me away, by the superior authorities. The police and the magistracy pay no regard to the doctrine, they

look merely at the disturbance; and because this doctrine, according to their views, causes disturbance, they throw the doctrine overboard, as well as its preachers. I am as helpless as a child, and am unable to do any thing more to save myself, than commit myself to God, and give up all for all; for the case will be just the same with Sailer and you. All that are out of Christ, cannot understand us; we speak, and write, and preach to them in vain. My only anxiety is now, 'Whither shall I go in my old age? Shall I still go a preaching to the world? Will my native land receive me again?' These are certainly unbelieving questions; but I must feel for another door, if this is shut behind me. Tell me, however, for my temporary comfort, whither I shall go first.

'This gloomy, desponding, and unbelieving letter has been caused by the timidity of Bertgen and Herzog, and I know not whether you ought to communicate it to Sailer. If you can point out any way for my escape, do so; I know on earth of none; only that there is one that sits in heaven at the right hand of God. Hunc appello. (To him I appeal.) I have just been able to weep and pray to him with unutterable aspirations. He gave them, and has certainly heard and seen them. I have also written to Waldhäuser to-day with many tears. If you would write very learnedly to the learned canon Mayer, it might be of service. Mayer looks upon Sailer and myself as mere enthusiasts and fanatics, and living faith as enthusiasm.

'Divest me soon of my solicitude as to your state and circumstances, and tell me if J—— has arrived at home alive. I have sorrow upon sorrow, and am not so free from care as you. The Lord strengthen, comfort, and rejoice you, and cover you with his almighty wings; otherwise all the devils that have been cast out, will fall upon you and drive you out of the world; for he has great wrath against you and me. But God is stronger than he. I salute your whole household, and wish them a most happy new year.

YOUR MARTIN BOOS.'

‘Dearest Brother,

‘Your faith is great, and puts mine to shame! *Lis pendet*. (The matter is still pending,) and I cannot therefore at present say how it stands, or what the results will be. Hence, I can only communicate a few scraps. All is still, like the calm before a thunder-storm; I see nothing but black clouds; I hear only the hollow distant thunder; I am not yet struck, nor what I have sowed—all is still living and standing. The vessel has not yet sunk, but the waves break fearfully over our heads, and our terrified faith exclaims, “Lord, save or we perish!” But the Lord appears to be asleep. (So it seemed to David. “Why sleepest thou?” cried he; and the Lord shewed that he was awake.)

‘Sailer wrote thus on the 13th January, ‘Confide, confide, confide. Ruosch immediately wrote to Aichhold, president in L—— in a very cordial manner in your favour. I wrote to the bishop and Freindaller. In confessing Jesus Christ, you must freely give up the words which have caused offence; but only after professing that you intended to express nothing by them but the ancient apostolic truth. In the propositions which have been read to the consistory, do not insist solely on *fides fiducialis* (the assurance of faith;) for it was used as Loo’s expression in the separation from the faith. Faith, love, and hope in my opinion constitute one divine life of virtue in the justified man. Paul, the catholic church, and Boos do not separate what God has joined together. May God strengthen your outward frame, lest you should succumb. Do not kill yourself with overmuch writing—a line how it fares with you is sufficient. We all suffer with you, pray for you, and hope for the best result.’

‘Ruosch therefore has done what I did not expect. Thank him for it in my name. He it was, that awakened me in Seeg, and brought me into this state of happiness

and unhappiness, and he is also able and willing to bring me out of it again. Thanks be to God and him for it! Aichhold must pay attention to his letter; for he rescued him from French imprisonment by a false Prussian passport, and I myself took him and his servant under my protection in Pöstlinberg, in 1805, when he spoke to me of Ruosh in terms of commendation.

‘I have already commended your assurance of faith; and everywhere require a godly and virtuous life in those that are justified by faith, as the visible proof of a truly justified character. A good tree cannot but bring forth good fruit. If I once believe that I have obtained forgiveness through the death and mercy of Christ, and the righteousness which avails before God, and eternal life, I must necessarily, from filial love and gratitude, do the will of my heavenly Father, as it is done by the saints in heaven. There is therefore no need to fear my making use of Christ as a covering for sin, or that I shall make wicked men by preaching faith. I have showed the consistory, in the clearest manner, that the passage in James ii. 24, is not opposed to Rom. ii. 28, 24; x. 3, 4; Gal. ii. 16, and Conc. Trid. c. 8; for St. James speaks of the outward fruit of righteousness, which justifies before men; Paul and the Council of Trent, speak of the righteousness which avails before God, and which has been gratuitously purchased for us by Christ, which Abraham and all that believe and are baptized, possess from faith and the merits of Christ, before they do good works. It would be a dreadful thing, if even my brethren and friends did not understand me, and cherished scruples with respect to my faith. Do not you yet understand me? It would be no wonder that I am sometimes timid, when all are afraid—all are anxious—and all exclaim that I am not going the right way. As the Lord liveth, there is no other in the Bible, in the Conc. Trid. nor in my own heart but this, that Christ justifies every one that believeth in him, (Rom. x. 4) and he that is

thus justified, does not continue in sin ; and if he sometimes falls, he does it not purposely, nor because he believes in Christ, but because he still carries about with him the accursed body of sin and death, and hence I say, that a righteous man must necessarily live in a state of repentance all his life long ; at least I feel it to be the case with me. You may, for aught I know, be all angels ; but I daily merit hell, and yet am accepted and justified in Christ.

‘I have still a little spark of faith, though very deep down, and when he comes, whom the wind and the sea obey, the little spark shall burst forth and cast mountains into the sea. Ought I to affect more believing courage than I possess ? Was not Paul likewise often tired of life ? Did not Christ also mourn, tremble and quake, weep and cry ? Do you know the burden, or have borne that which I bear ? *O vos nobiles, ego autem ignobilis ! O vos fortes in fide, ego autem infirmus* (ye are honourable, but I am despised ; ye are strong in the faith, but I am weak.) However I thank you for having buffeted me, you meant it well, but faith is not a thing that any one can produce himself ; were that the case, I would fill the whole town with it, and give of my abundance to the poor. My inward fears are my most painful and most inexplicable sufferings ; but they suddenly disappeared at the sight of Theophilus ; I was freed from my troubles, but understood not how or why. It was just as when the apostles saw the Lord ; all their fear, all their little faith and unbelief disappeared. You justly reprove and rebuke my weak faith, but still I beg to be treated with respect ; for because of my faith, which all the world calls obstinacy, I have forsaken honour, my canonry, and my native land, have been in chains, in exile, and a fugitive, have endured hunger and thirst, disgrace and fatigue ; and, on account of the same faith, am again in danger of losing every thing. Although after the inquisition, where I— saw me, I sit here sometimes like a hare—yet I can

still boast of my weakness and the sufferings I have endured, far more than all who are offended at my weakness and reprove me for it. See, how proud the hare is all at once, and in what manner it writes! I should never be caught, did not Satan buffet me day and night. Thank God, that the Lord thus abases me; otherwise I should exalt myself like Lucifer, above God and you all? but now I am submissive both to God and man, and suffer myself to be advised and reprov'd.

'Be firm,' say you. I reply, that I have not wavered. At the first session, I preached warmly to the commissioners for a quarter of an hour together; they were silent, and looked at me as if I had lost my senses. Bernberg frequently said, 'I have been engaged in many hundred prosecutions, but such a one as this never occurred to me before.' I have not flinched, but confessed my faith, *supersat oretenus et scriptotenus* (abundantly, both by word of mouth and in writing.) *Ipsi viderint*, (but they had eyes and saw not.) O my dear brother! were you only once to be brought up before an inquisition; it is just as when Christ stood before Caiaphas, Herod, or Pontius Pilate. He is known no where; I have proved it both in the east and in the west. *Crede experto!*

'I was obliged to dictate everything myself for the minutes; no one aided me excepto Domine (but the Lord,) and not a letter was written, which I did not dictate. What it was, I no longer know; but it will be all in vain, unless the Lord opens the eyes and the hearts.

'You are in the right; the inquisitors were *servants*. I told them to their face in the first inquisition, that they were obliged to do what they did; but my enemies knew not what they were doing. They stared at me, with open mouth, and were silent.

'My faithful parishioners are stronger than I; they continue to encourage me, and urge me to act boldly; they all run well and grow daily stronger in the faith by the con-

flict. My inmates are also stronger than they have ever been, now that I am weak ; it seems that I must become weak, in order that the weak may become strong. My strength is gone from me into the weak ; I am therefore powerless. But be not offended, another moment I may be strong again.

‘I have written to Herzog to-day, and asked him how the wind blows? The following answer was returned.

‘Most worthy friend ! Take courage, the last has not yet fired ; as far as I hear, the result of the examination has fallen out favourably for you ; at least it is now evident that Brunner is the sole cause of it all, and that the accusers are only his instruments. Friendaller was lately here, and spoke loudly ; but it availed nothing ; scrupulous people have but one ear. The documents respecting the commission must be sent to Vienna. Be tranquil, and commit the result to God.

‘Your faithful friend,

Lintz, 24th Nov. 1812.

‘HERZOG.’

‘This letter of Herzog’s, I beg you to send as soon as possible to Sailer. Christ therefore must now appear before Cæsar. He has already stood before the consistory, the magistracy, and the government, and has not been sufficiently understood ; he must therefore now go to Vienna. In order to send the latter news by the post up to-day, I must now break off whilst greeting and commending you all to the Lord. The grace of our Lord Jesus Christ be with you all. Amen.

‘Vestriissimus (yours entirely,)

‘*Gallneukirchen, 24th Jan. 1812.*

‘Boos.’

‘*The 6th Feb. 1812.*

‘Dearest brother !

‘I ought, in fact, not to write at all, since it is not the time to work but to suffer. Christ spoke little—only seven

short sentences—when he was on the cross. Hence every thing is improper and offensive that I write on the subject, whilst hanging on the cross. But since you call upon me to write, and are not offended at my weakness and timidity, I will write again, though unwillingly.

‘Bertgen is now more easy of access respecting my affair, and very comfortable in spirit; his last despondency occasioned mine. I have to-day sent my testimonials to the consistory. The dean of W—— gave me the very best attestation. On this side they can do nothing to me, *semper enim sanctus coram hominibus ambulabam*; (for I have always walked blamelessly before men.) The Augsburg inquisition, however, has persecuted me to this place. Röslr and Mayer’s proceedings in 1797, were glaringly unjust; but who would venture to tell them so? Feneberg told Mayer to his face, that God would punish him, and so it happened.¹ There is another Mayer in Lintz, an arch-enemy and mocker.

‘The suspicious people will never suffer themselves to be divested of the suspicion, that we are members of a secret society. I always tell them, our connection is nothing else than the fellowship of saints, in which all true Christians stand, together with all those that seek God and cleave to Christ. And because this is a thing unknown to and hated by the world—we act, in some respects, secretly—that is, we do not cast pearls before swine, nor give that which is holy to the dogs; we close the casket; and such a society is entirely harmless to the state.

‘So my last letter was, in your opinion, the worst. If you have read the good, read the bad. If you have seen me on Tabor in *gloria et dulci júbilo* (in glory and felicity)—behold me now on the Mount of Olives, in terror and distress, struggling with hell and the devil! When Christ thus fought, cried, trembled, desponded, and

¹ He was found dead in his chamber, lying in his blood, because God had abased him, and he was not able to bear it.

wept, he did not greatly recommend himself to his three most confidential disciples ; hence he took only three with him into the more intimate fellowship of his suffering, thus I also only show and tell you, at present, what and how I suffer. You have been with me on Tabor, therefore you must also be with me in Gethsemane. Be not offended ; my faith will rise again ; let it first be crucified and slain.

‘ My dean has sent me excellent testimonials, with the wish to speak with me. I visited him, and am just returned. At first he reproached me terribly, and raised a variety of objections. But I broke loose in an astonishing manner, and stated the truth clearly. Meanwhile, four neighbouring clergymen called upon him, who sought to do the same thing to me, that is, to turn the matter into ridicule. But I told them plainly that they were not able to refute me ; and seriously asked them, how they could suffer the people to go on so quietly in their blindness and stupidity, and not render me and the truth any assistance ? The old dean laughed heartily at my having thus overthrown my neighbours in argument, and we separated peaceably. I then perceived that you were in the right, in saying that if we attack Satan courageously, he will take to flight.

‘ You say I must offer up my Isaac. By Isaac I understand my people, who are still full of faith and hope, and cleave to Christ and the word, but who would be dreadfully confused, weakened and slain, if I were rejected and expelled (*cum infamia*) with infamy, as a preacher of erroneous doctrines. I find it very very difficult to offer up this Isaac ; I would gladly beget the people to eternal life, and preserve those in it who are born already. But as I perceive there is a danger of death, I sigh, bring forth, and offer up with pain. I was willing, three years ago, to cast away my living, that is, my splendid burden, but not in *this manner*.’

In June he received news from Vienna, that his thirty

enemies, as if they were his whole congregation, had accused him to the supreme court and the emperor, on account of seditious religious opinions ; but that the complaint had been transferred to the authorities at Lintz for investigation. ‘ The consistory,’ writes he, is quiet ; ‘ I continue to preach as before, without molestation ; the congregation is increasing in faith, attachment, and numbers. Brunner continues to vent his calumnies, and no one hinders him.’

The silence of the consistory lasted only till the 1st of July, when it again caused itself to be heard by

A SECOND MISSIVE TO M. BOOS.

Dated 1st July, 1812.

The first consistorial decision, of the 5th June, 1811, failed in re-establishing peace in Gallneukirchen. Boos could not act contrary to his conviction, nor recant or deny that preached gospel, which had already saved so many and continued to save still more of his congregation. Nor did the first decision of the venerable consistory by any means require that of him.

But even as Boos adhered so properly to the truth, so his adversaries persevered with unchangeable animosity in their resistance to the hated truth. They had elevated themselves, their life of self, their own works, to be the Saviour and Redeemer of their souls, and exalted themselves because they were ignorant of themselves. Boos, on the other hand, asserted continually, and showed from the scriptures, that all men are sinners, that no one is righteous but he whom God justifies through Christ, and who believes in Jesus. This continual testifying of the truth was always intolerable to them. There were indeed only twelve, or at most but thirty, thus inimically disposed ; whilst, on the contrary, there were four thousand, who listened to Boos

and his doctrine with pleasure and edification. So few against so many !

But few as they were, they ran as often to the consistory and the bishop, as if they had had a thousand feet ; and because they once found a hearing, they ran again and again, and accused their pastor of severe and humiliating expressions, which showed that they were sinners. Men are able and willing to sin with pleasure, but are unable and refuse to be called sinners.

But because the consistory and the bishop did not lend these adversaries as willing an ear as they desired, but went to work very temperately and prudently, they made so much the greater noise and uproar. Hence the magistracy sought to restore peace, because they disliked all disturbances, and as they believed the latter were caused by Boos, they sent one injunction after another to the consistory to command him to be quiet, before the decision of the supreme court at Vienna arrived. For his accusers did not rest, until they had accomplished their object of expelling Boos, and placing another in his stead.

The episcopal consistory, therefore, felt themselves obliged to issue the following mandate to Boos, dated 1st July :—

‘ The Rev. M. Boos is hereby seriously enjoined, on the part of the consistory, *to be entirely silent* in his discourses respecting faith, justification, and other points, which were the subjects of the last investigation ; but if it be indispensably necessary to speak of them, he must use no other expressions, either in preaching or Christian instruction, or in the confessional, private tuition, or conversation, but such as are used by every other Catholic pastor of the diocese, according to the articles of faith.’

This prohibition reminded the preacher of faith of that in Acts iv. 17, 18. “ to speak henceforth to no man in the name of Jesus.” And his sentiments on the subject were those of the apostles, “ Whether it be right in the sight of

God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (ver. 19, 20.)

When a preacher, thought he, is not permitted to speak any more concerning faith and justification, of the first article of the creed, of the first and principal thing, and of the chief commandment, of faith, without which it is impossible to please God, to live as a Christian, and to die happy—of faith, for which Christ always first inquired, and of the want of which he everywhere and especially complained—if a preacher is no longer permitted to speak upon these things, he must be entirely silent; for then every thing is fruitless and amiss that he says and does without them.

But if he is only to speak of them in such expressions as are used by others, by the generality of preachers, he will again be preaching nothing of saving and vivifying faith, for "all men have not faith," as Paul affirms.

Ought not Paul therefore to be a better pattern for a preacher, than the generality of preachers? Ought we not to venture to make use of his expressions in preaching? Ought not the Bible, the discourses and epistles of the apostles to be regarded as the principal standard of our religion, which a preacher ought to regard above all the rest, and according to which he ought especially to act and be conformed?

Boos therefore inferred, that if his expressions were offensive, Paul was the most offensive preacher of all.

But his expressions were only offensive to a very few, to the quarrelsome complainants and accusers; and were, on the contrary, most edifying to his great and numerous congregation, who found in them light and salvation, as the accounts of awakenings already narrated prove, and as they will show still more clearly in the sequel.

Boos would have sinned against God and truth, if he had given up his striking expressions, and instead of them had

made choice of and imitated the common-place stuff of other preachers.

Even at the commencement of the year 1812, a learned and estimable man, the celebrated Friendaller, wrote as follows: 'Of Boos's opponents, many have left the field, and only twelve, as Bertgen says, persevere in their accusations. The cause ought therefore to be considered as gained; for where is there a clergyman in the world that has only twelve of his parishioners against him?'

How was it possible, therefore, that Boos, on account of these few rebels, could alter his mode of expression, which had proved so useful and effectual? How could he cease from preaching that faith which rendered him and his four thousand so happy?

Nor could the bishop and the consistory have meant so decidedly to oppose it; because in their pastoral directions they themselves say, 'that upon these truths of faith, invaluable motives for tranquillizing the mind depend, which cannot be withheld from the Christian without injury to his best interests. Nay, he that does away with this doctrine of faith, annihilates the strongest motives for virtue, which God offers to all men, and by which he resolved to deliver and save all them that believe in it.' Without faith it is impossible to please God. "He that believeth not shall be damned." And shall a Christian preacher preach nothing of faith and justification! How shall they believe and be justified, if nothing is preached respecting faith or justification? But how shall they preach, if it be forbidden them? We will not judge those who do not believe; but pretend to believe and yet to forbid others that believe to preach upon faith, is according to their own judgment, acting in opposition to the best interests of mankind. Ex ore tuo te judico.

‘Mournful and bitter are the tears which I shed before God, when I reflect upon the present state of our religion and future prospects. The courage of the strongest wavers, the hearts of the noblest are agonized, on seeing how impiously, unsparingly, and inhumanly, truths are forbidden and doctrines ridiculed and trodden under foot, which were sacred to thousands and millions—nay which were their only comfort, their strength, their peace, their treasure and their pearl!

‘What does it benefit a hungry man to be told what he must not and dare not eat, unless something that he stands in need of be given him? I am often seized with the most painful apprehensions, when I reflect with what want of feeling the most sublime truths, such as faith in Christ, the Holy Spirit, the gospel, the forgiveness of sins through Christ, &c. are expelled, declared to be enthusiasm, and prohibited. Let others continue to live on without Christ, without the Holy Spirit, without the consolations of grace and the peace of Christ, if they are determined to do so; only let them not persecute those who have done nothing wrong, except giving more credence to the gospel than is customary.

‘O ye foes of mankind! ye cruel ones! You know not what you do, and what you have been doing! When once the inmost wretchedness and corruption of your hearts is disclosed to your view by a ray of light from supreme truth, and were you to see the sum total of all the misery which you have occasioned by your frigid contempt and treading under foot of that which is most holy in man—your blood would cease to flow in your veins! Yes, you have troubled the repose of innumerable multitudes who were peaceable and happy, who had made the most holy things, the living religion of Jesus the object of their warmest affections, and the living source of superior blessings; and have given them nothing in return but stripes and persecutions!

From a Letter dated 4th July, 1812.

‘On the 1st July, Bertgen departed this life in the fifty-first year of his age, after having been ill only a short time. His death causes a renewal of my sufferings, my enemies rejoice, and already assume a higher and a different tone. But when I regard my deceased friend and protector, I only imagine to myself the glorious power of God so much the greater, if he is still willing to deliver me from the hand of my enemies. But if he leaves me again to fall before them, he still remains the same glorious Lord as in ages past, although I continue the little old sinner. Our business is to decrease—not to increase. Be not offended at it. When and where did the world ever acknowledge and honour a real Christian? How can we expect it from her? She neither sees nor knows us. Or how demand it of God? Are the servants greater than their Lord? All faith and hope of a glorious result forsake me. The hour is come; we must accommodate ourselves to suffering. Nothing will save us from it, not even the pen of the reviewers.’

REPEATED INQUISITION.

From the same Letter.

‘I shall be obliged to appear before the consistory and defend myself once more. O how painful will it be to me to go thither, and how gladly would I exclaim with Moses, Lord, send some one else! But I am, once for all, called to preach faith in Christ to the great unbelievers, for a witness to them, that God has had mercy on me, and is willing to have it towards them. But alas! they will not believe! The narrow way, the strait gate, Christ, does not

please them. Almost every one pursues the way of the world, sin, and self-righteousness. All seek to be and continue something, and will not suffer Christ to be and become everything. Because I do not give way to them, they call me proud, obstinate, and rude; but so it must be, otherwise I am a weak Peter and Pilate. We shall probably not be brought to the scaffold with our Christ; the present wisdom of the world is too proud and pious for this; but we shall hardly escape the mad-house, and I rejoice that for once a reviewer will be an inmate with me there. No one will laugh and cry louder than Satan, when we steadfastly believe and confess that there is a living Christ and a living devil in the world; that the former must be adored and loved, and the latter trodden under foot.'

ACCOUNTS OF AWAKENINGS.

From a Letter of Boos to a Friend,¹ who had preached for him a short time before at Gallneukirchen.

14th Nov. 1812.

'I send you herewith, for your necessities, a thousand florins in promissory notes. Drive the devil out with them, or at least silence him as much as you can. You need give me neither interest nor thanks for it, since it is incumbent upon me to help you out of the pit to the extent of my ability.

'One of my chief adversaries, who is as dreadfully enraged at you on account of your sermon, has just been brought to a change of mind. The Lord enabled me to convince him of the truth, so that he warmly thanked me. He had a child born yesterday, which died in the night at one o'clock. At eight this morning, he came to me and very politely besought me to bury it. My heart beat, be-

¹ The Rev. Mr. Langenmaier.

cause I knew him to be an enemy, and was uncertain whether I should enter into conversation with him or not. But I took courage, and spoke to him as follows :—

‘ My friend, how is it with you in other respects? Cannot you yet unite with me ?’

This affected and embarrassed him, and he knew not what to say. I therefore began again—‘ The lieutenant of the district tells me that you are the most sensible of all my opponents, and that he knew for a certainty that you would come shortly and make friends with me. I have waited almost a year, but you never came.

‘ *He.* It is true it is a wretched business ; I would give a good sum to be rid of it.’

‘ *I.* You may very easily get rid of it.’

‘ *He.* By what means ?’

‘ *I.* Believe in Jesus Christ, like myself and the rest. You will then be rid of the matter, and be happy.’

‘ *He.* You always say we ought to believe ; but this we do already.’

‘ *I.* There you are mistaken, my friend ! you do not believe already. It is easy to say with the mouth, I believe ; but it is a very different thing to say so from the heart. As it is with prayer so it is with faith. If there were no want of living faith, the Catholic church would not unceasingly pray, ‘ Lord, increase our faith !’ She would not every Sunday excite to faith, hope, and love, if it were unnecessary, and if she did not know that these things may any moment fall asleep, become weak, and expire.’

‘ *He.* That’s very true.’

‘ *I.* Look ! Christ did signs and wonders, and yet they believed not, or only for a season ; how often did he reproach his disciples for being so slow to believe !’

‘ *He.* But there has never been a clergyman here before, that preached so often and so much about faith, or made it a matter of so much importance, as you do.’

I. You gave me occasion to do so.'

He. How so?'

I. Because one of you hung himself from unbelief, and many of you were half in despair. I then saw that the foundation, the root of human salvation—faith in Christ, was not yet laid. I therefore thought I must begin with these people at the beginning, at the first commandment, at the first and principal thing—faith in Christ; I must first lay Christ the foundation-stone in them, and then build the gold, silver, and precious stones of good works upon them. First make the tree good, in order to have good fruit from it.'

He. True; but you first of all rejected good works.'

I. Yes, the works of self-righteousness, done without and out of Christ; (or rather the confidence and dependence upon them,) I rejected, even as Christ and Paul did. I was obliged first of all to clear away the whited sepulchre, the heap of rubbish, the speciously good works, to be able afterwards to lay Christ, the foundation-stone in you. Or, in other words, I first plant the good tree, Christ in you, in order to be able to pluck good fruit from the good tree, because without Christ in us, we can do nothing good. (John xv. 5.)

He. But you make the entrance into heaven so easy, and yet it is said, it requires violence?'

I. Yes, it requires so much violence, that you have not been able to this day to ascend the first step to it, which is, faith in Christ. You do not even fulfil the first command, which enjoins faith in Christ. Do you not perceive, that it is very, very difficult to believe?'

He. Yes, indeed, in that manner.'

I. But when we can once believe, it is really easy; for Christ says, "My yoke is easy, and my burden is light." (Matt. xi. 29.) Christ makes it easier than I. He says, the kingdom of heaven is like a marriage feast; we need only come, for all things are ready—the bridegroom and

the marriage feast—that is, the blessedness, the wedding-garment, the victory. All were invited, good and bad, even the poor beggars in the high-ways and hedges. Christ therefore makes it still easier; what shall I do? Shall I make it harder?’

‘*He.* I am exceedingly pleased that you have spoken with me and instructed me on the subject. I will now tell you how I came to take part in the matter. I had read Henke and Huth, who had both written against Boos, and asked Father Conrad, whether a Church History could say what was false? ‘No,’ said he, ‘that is as much as the Catholic church,¹ under whose superintendence alone it can be published; so Brunner said likewise; I believed them, and thus was misled. But now I perceive that lies may also be printed. Permit me to come to you frequently; we shall certainly yet become one heart and one soul.’

‘*I.* Come as often as you please.’

‘*He.* I was the most enraged at the Bavarian clergyman and his sermon, who said we were deceived by the devil. We could then have torn him and you to pieces in our wrath; and if we had only found an opportunity we should certainly have done so.’ (This he said in an extremely serious tone.)

I then read him all the texts of scripture, which had reference to the subject.

‘Yes, yes!’ said he, ‘I have often said to my wife and my companions, that St. Paul writes quite on our pastor’s side. James only is against him.’

‘*I.* Nor is James against me; he speaks of the righteousness which justifies in the sight of men, and of sanctification; these I do not reject. Go now, and do all the good works you are able; I will not prevent you.’

We conversed for above two hours, and were not satis-

¹ Therefore Henke, a Protestant, and Huth, when they write against living faith, are as infallible as the Catholic church!

fied even then. At length, I said 'Try this faith in Christ, I entreat you, for only a quarter of a year; how many a one has tried gluttony, drunkenness and adultery for a longer period! and if you do not like it you can leave it again.'

'*He.* Well, I will try it.'

'*I.* Do so! it is God's first command, and the first section in the catechism. You cannot be doing wrong.'

TESTIMONY OF A HUNGARIAN DEAN AND CLERGYMAN,¹
IN THE YEAR 1812.

Brought, through personal acquaintance with Boos, to the knowledge and love of Christ, this powerfully convinced individual felt himself impelled to write to the archbishop's confessor at Vienna, giving him an account of his entire awakening and enlightening, through Boos's instrumentality, and at the same time a testimony of the edifying nature of his doctrine, of which I will only subjoin the most striking parts:—

'Having become acquainted, through your kindness with Sailer's writings, I took a journey to see him, but not meeting with him, was directed to Boos, as a spiritually-minded man. And I must confess at the altar of truth, that through him I was fully initiated into the inward life of godliness. The apostolic truths, which he brought before me in a very clear and convincing manner, were the following:—

'1. God all—man, as man, nothing.

'2. God in Christ the only sure support of our confidence.

'3. The individual enlightened by the Holy Ghost, perceiving his sinful condition, and longing to be freed from the burden of his sins, lays hold with living faith and firm confidence upon the Redeemer, vouchsafed to us by the eternal Father, and hopes, not on account of his own good

¹ The Very Rev. James Weinhofer.

works, but through Christ's death and suffering, for the entire forgiveness of his sins.

'4. This faith and this confidence, that God for Christ's sake, is gracious to the penitent sinner, produces child-like and grateful love in the heart; which excites to the diligent observance of the divine commands, humbles the man more and more profoundly, so that perceiving his sinfulness and innate depravity—although more diligent than before in the practice of good works—he does not place his confidence upon his good works, but upon God, Christ, and the Spirit of Christ, according to Paul. (Phil. iii. 9. and Augustine's *Soliloquies* c. xxv.) 'I trusted formerly to my virtue, which was however no virtue, and thinking I ran, whilst I was in reality standing still, and falling the more deeply, I went backwards, rather than forwards, and that which I sought to attain, only fled the further from me.'

Now this mistrust in our own good works offended the self-love of many. The matter became so momentous, that Boos was accused of being a setter-forth of heretical principles . . . In the expressions Boos employs, he does not reject the necessity of good works; on the contrary he connects them; since without works faith is dead; but the trusting to a righteousness of our own. Good works are so inseparably united with living faith as fluidity with water, and as light and warmth with fire. In the sense in which Boos takes it, the individual does, in faith, as much as he faithfully and honestly can, assisted by the grace of the Holy Spirit, and yet regards himself as an unprofitable servant, according to Luke xvii. 10. I think you will understand me aright; self-denial, a lively acquaintance with our own inability, and deeply felt humility on the one side, and child-like confidence in the love, righteousness and holiness of Christ on the other—this is the basis of Boos's doctrine—intelligible indeed only to those, whose minds are opened to it by the Holy Spirit, and who possess a heart free from self-love, covetousness, and voluptuousness.

‘In conclusion I inclose you Sailer’s letter to Bertgen. I am ready to confess Boos’s innocence aloud before all the world.’

The same individual wrote to Aulic-Councillor Gruber, of Vienna, to whom Boos’s cause was referred.

‘That he regarded his acquaintance with Boos as one of the greatest blessings. That through him he had attained to true light. That this cannot be given by one to another, unless the individual possesses it himself; and that he would not exchange it for kingdoms. That it were to be wished that the church of Christ possessed very, very many such preachers of Christ thus baptized with his Spirit. That he had in his hands several of Boos’s letters, which he was willing to send him, all of which breathed the purest spirit of religion. That even if Boos had trespassed against political prudence, it ought to be ascribed to his ardent love to Christ. That he was willing to bear witness to Boos’s innocence before the government, the emperor, and all the world. That there were ecclesiastics who prosecuted the zealous servants of Christ. That Sailer asserts, concerning Boos, that he was a gift of Providence for the cold race of men in the present age, who seek to save and sanctify themselves without Christ. He says, to use his own words, ‘I visited Boos myself, and laid before him various doubts, which distressed me. The most genuine purity and attachment to the Catholic religion shone forth in his solution of them, his other conversations with me, and in all his letters; and certainly, he that ascribes the contrary to him, is ignorant of his godly, pure, and heartfelt sentiments and principles.’

‘I must return my ardent thanks to God, for having made me acquainted with this individual in such a wonderful manner; for it is only since that blissful moment that I am become a true Catholic, that is, truly inflamed to labour for the honour of Jesus and the salvation of my flock. This blessed change in me, which was a work of

divine grace, through Boos's instrumentality, has also struck my whole congregation; for many of my parishioners and brethren in office already assure me that I am healed in a great measure of my wretched pride.

'This testimony, gracious Sir, I would render in my last hour in favour of the genuineness of Boos's faith; and not a day passes, in which I do not gratefully remember, in my intercessions, this individual, through whom God has bestowed so much upon me, that the Lord may protect him from those whom envy has armed against him.'

In a second letter to the same individual, he says, that he had witnessed the joy of his parishioners, sixty or seventy of the most aged of whom came to Boos, thanking him with tears, and that he had exclaimed, 'O did the emperor but see these tears!'

Gruber sent him word in reply, that Boos's matter had been already laid before the emperor, and that he hoped all would go well; for there was nothing of a heretical nature in the doctrine; therefore no evil would result from it.

Gruber also frequently said to the friend who had so zealously and actively interfered for him, 'Boos's principles are quite correct, and are mine also; only his mode of bringing them forward seems a little partial. Since the people are so much offended at the expression, living faith, he ought, instead of living, to say active faith; 2. he ought to clothe himself with all affection and pastoral prudence, in order that the pure word of God, which flows so beneficially from his lips, may not cause offence and excite disgust in the weak by offensive expressions. 3. If Boos has the gift of soothing distressed consciences, and has attained a degree of elevation in godliness to which few attain, he ought to wait, with gentle love and the patience of Paul, until those who have not yet attained to this life of disinterested and naked faith and pure love overtake him. 4. Since Boos boasts so much of Paul's faith, he ought also to be faithful to Paul's love, who conducted the apos-

tatizing Galatians (ch. iv.) with pure affection back to the forsaken path of faith. For though it is certain that God is all, and man, as man, nothing; yet as a co-operator with the grace of God, he is precious in the sight of God.

The aulic-councillor perceived and confessed also that envy had a hand in the matter. "Pilate also knew that the chief priests had delivered him for envy." (Mark xv. 10.)

AT LENGTH CAME THE LONG-EXPECTED DECISION OF THE
SUPREME COURT AT VIENNA.

Dated 19th Nov. 1812.

' His Imperial Majesty has been pleased to decide, with respect to Martin Boos, vicar of Gallneukirchen in Mühlviertel, as follows:—

' The vicar of Gallneukirchen, according to the finding of the bishop's court, must be considered, in some of his principles as well as his expressions, as imprudent and enthusiastically devoted to mysticism, but cannot be regarded as a teacher of erroneous doctrines.

' According to the documents, there are only a couple of priests, and at most but thirty out of his four thousand parishioners, to whom some of the principles he promulgates are offensive.

' However, his imprudent and partial view of the doctrine of justification, which leads more to fanaticism than to an active exercise of duty, in the unceasing promulgation of which he continues to the neglect of the beneficial doctrines of an active Christianity, cannot be approved of.

' In consequence of the apparently uncommonly strong attachment of the greatest part of his flock to his person, and his otherwise blameless deportment, nothing can be decided with respect to his sudden removal from his living,

unless other certain charges be brought against him, but *gentler methods* must be tried.

‘These are left to the bishop’s court, which will seek to bring him from his mystic views, in the way of instruction, by requiring to see his sermons before they are preached, and by joining with him some eminent fellow-labourer. But the bishop’s court will also take means to prevent the neighbouring clergy from exercising an influence prejudicial to the peace of his congregation.

‘Should these means fail to set him right, and to restore peace to the parish, his translation to another would be indispensable, and even his removal from the pastoral office, in case he should notwithstanding abide by his fanatical principles in the publication of his partial doctrinal views, and in spite of all persecution, as he terms it.

‘But with respect to the denunciations brought against him, concerning disloyal sentiments—the examination which has taken place with reference to this, has been so unimportant, that nothing resulted from it, but the mere talk of a woman, which was not even entered in the minutes, and the declaration of a man, who seems entirely to have misunderstood the vicar’s language.

‘Nor has the latter, as justice demands, been heard in his defence. Upon this point, therefore, nothing can yet be decided, but the investigation must be continued, and when disloyal expressions are proved, decision be made.

‘This is communicated to the authorities . . . with the remark, that they have to refer the parishioners at Gallneukirchen, respecting their petition of the 18th September that their pastor might be retained, to the directions and arrangements of the bishop in the matter.

‘Ugante.

GEISSLERN.’

From the decision of the supreme court is manifest—

1. The emperor’s love of justice, as the judge.
- 2 The innocence of the accused Roos.

3. That he was neither a heretic nor a teacher of erroneous doctrines, nor was guilty of disloyal sentiments.

4. That the supreme court regarded Boos's doctrine of faith in Christ and justification by him, not indeed as heresy, but as enthusiasm, and himself as imprudent and enthusiastically devoted to mysticism.

5. That the investigation of the affair with Boos is declared to be irregular and defective.

6. The accusers are represented as worthless and exceptionable.

7. The affection and excellent feeling of the whole parish, which, with the exception of thirty malcontents, was entirely for Boos.

8. That the examination regarding disloyal sentiments was founded on a woman's talk, and the declaration of a man who misunderstood and misconstrued Boos's meaning, and with respect to which, the latter was not heard in his own defence.

The two clergymen who appeared against Boos, were interested and reprobate characters, the one of them having solely in view the living of Gallneukirchen, which he in the end obtained; the other, a young man, proud of his scholastic wisdom, and who showed so much insubordination, that the consistory were obliged to remove him. The other thirty complainants were partly instigated by these two priests, and partly dissatisfied themselves, because it pained them, that their pastor, by his doctrine, reproved their hypocrisy, pride, unrighteousness, and false worship, by asserting that all men are sinners, and that in Christ alone is salvation.

But we will willingly pardon the supreme court for considering and judging of Boos's doctrine of faith and justification as contracted, unwise, enthusiastic, mystic, unprofitable, &c. since Paul says, "The natural man knoweth not the things of the Spirit." (1 Cor. ii. 14.)

The doctrine, which Boos preached, was really no other

than that of the apostle Paul, and we know from history how it fared with Paul and his doctrine before Festus. (Acts xxvi. 24.) And from this instance, we also see how it would go with him before such supreme courts and tribunals, were he to stand forth with his epistles to the Romans and Galatians. It would be said, O Paul, thou art beside thyself, thou art mad ! and thus it is now said, when another appears, animated by his spirit, and preaching his doctrine.

But we will now hear what took place at Lintz.

On the 20th of January, Boos was summoned to appear before the consistory on the 27th. He went therefore, in order to hear the decision of the supreme court. He heard it indeed, not entirely but partially, as it was laid before him by the authorities and the consistory. Whatever of a favourable nature for him was contained in the true decision of the court, as given above, was passed over in silence, and not a word was said to him respecting it.

The false accusers, with reference to the principal points of erroneous doctrines and treasonable sentiments, of which the accused was declared innocent, because he was as free from them as heaven itself, *were not punished*, nor subjected to any satisfaction or poena talionis.

The consistory was directed to instruct him respecting what was imprudent and partial in his fanatical doctrine ; but instead of really pointing this out to him and specifically instructing him, they thought they had done enough in directing him generally to preach like other teachers of religion in the diocese, and in requiring to see his sermons before he preached them. Therefore the excellent man by whose addresses so full of unction and spirit, thousands had already attained to a living and beatifying knowledge of Christ, was now to run about, from church to church, and hear what, and in what manner, this or that individual preached—to leave the fountain of living waters, and apply to broken cisterns, which could hold no water. He

was in possession of the language of scripture and the expressions of Paul; how could he possibly exchange them for a system of doctrine, which is for the most part, the production of the spirit of the times and a vain philosophy?

The requisition to lay every word, which the individual intends to make use of in the pulpit, previously before the consistory, and then employ not another syllable than what stands upon the paper, and is allowed by the consistory and declared by them to be orthodox and unobjectionable, is—at least not apostolic.

Boos was now placed in this painful situation. From four to five thousand individuals in his parish alone, besides those who came from a distance to hear him, were gladdened, benefited, and comforted for eternity by his awakening, animating, and edifying discourses; and he was now to begin to learn how to preach—to learn from people, who had perhaps never brought a single soul to Christ; was ordered to write down every word like a school-boy, and lay it before them in order to ascertain whether it was right, and to go to school to preachers, who often did not themselves believe what they preached, or else did not preach what they believed, and being destitute of living faith, did not preach in such a manner as either to quicken or awaken.

In the deepest humiliation which the gospel teaches, and which the worthy man in reality always practised, he wrote to the bishop, as the only step he could take. The contents of his letter are unknown to me, but one cannot fail to perceive, in the answer of the bishop, the good intentions of the latter, and that he wrote as well as he understood the matter. It is therefore almost incredible, how, considering the sentiments thus expressed by the bishop, it terminated so unfavourably. The bishop, however, did not stand alone, but was weak, and was impelled forward by those that were stronger than he.

But the bishop's friendly letter was unable to alter the orders of the magistracy or the decision of the supreme court ; therefore things remained as they were.

The preacher was continually told to be silent and quiet. But can or ought a preacher to be silent ! he must bear his testimony. The rebellious and obstinate accusers ought to have been silenced, but they were suffered to act with impunity, and thus the matter became worse. A preacher must not be silent concerning Christ ; for with reference to this, there are higher injunctions. Woe unto him, who is silent, when men forbid him to speak ! for Christ says, " Speak and hold not thy peace ! Fear not, for I am with thee ! "

The imperial decision was not made known to the parishioners with respect to that which was favourable in it for them and their pastor. Long after, when the emperor was travelling to Bohemia through Lintz, some of the men of Gallneukirchen went a league to meet him, and asked the worthy emperor, What kind of a sentence had been pronounced upon their pastor, and whether he were a heretic or not ? ' *My dear children,*' said the emperor, ' the decision has been lying a long time at Lintz. Your pastor Boos is no heretic.'

The pleasure, which his congregation experienced at this verbal declaration of the emperor's, is indescribable. But the accusers paid no attention to it, and, after all, succeeded in their accusations.

REPEATED INQUISITION.

In June, July, and September, 1813.

In spite of all the efforts of his enemies to overthrow and expel him, the Lord preserved him to his people for some time longer. It was singular and wonderful how his ac-

cusers were always put to shame, and how the commissioners became his friends and defenders. He passed indeed through much suffering, but so much the more abundant was the harvest, which he now saw before him. And how much more abundant fruit will the much tried man behold in the world to come !

The Lord always let him first experience his own weakness to the utmost degree ; but when the time of conflict arrived, he endued him with astonishing divine strength, which overcame everything, and was never overcome.

There was no end to the inquisitions, because the accusers ceased not to complain, nor set bounds to their hatred. Boos wrote on the 13th July, 1813, as follows :—

‘ On the 8th of July, the Inquisitors arrived at my house, because the consistory, or rather its reporter Mayer, was not satisfied with the inquisition of the 10th of June, since it seemed to him to have been not sufficiently minute, although a matter of the utmost importance.

‘ Inquisitor H——, the dean of F—— was therefore obliged to come again in haste, and individually examine the accusers, and the accused man, in the strictest manner. The accusers objected to such an examination, and desired to be heard all at once, as previously. The inquisitor replied, ‘ If you do not submit to the commands of the magistracy, I shall inform them of the circumstance and take my departure ; your cause is, as I see before-hand, a wretched affair.’ This put them all into a rage and fury against the inquisitor, and all of them went away in anger and uttering menaces, with the exception of two. These submitted themselves, and were willing to be examined separately. After the examination, these two were obliged to sign a declaration, as witnesses, that their comrades had opposed the orders of the magistracy ; which they also did. After this, seven of the well-disposed were examined. My sermons were read over to each of them, with the inquiry, whether their pastor had preached thus to them?—‘ Yes,’

said they, 'We can still remember it.' They were then all of them obliged to subscribe their names to them, and confirm them. Thus Christ has been preached seventy times seven times; for the sermons were also read over to my accusers and myself individually; so that the inquisitor and his clerk must have known them by rote from reading them over so frequently. It was not, however, the originals, but those that had been taken down, that were read to the accusers, and even these pleased the inquisitor extremely.

'After three days had been spent in this manner, my examination was at last commenced. For two days together, I was obliged to ward off the dirty attacks of my adversaries. I did it as well as I was able. The Lord was with me.

'At the close, the inquisitor said, 'The inquisition has fallen out very favourably for you. I shall therefore not only abide by my report of the 10th of June, when I spoke in favour of your innocence, but confirm it afresh.'

'This is meanwhile a consolation for me, until the matter has gone through all the courts at Lintz and Vienna, and the final imperial resolution arrives. I must, therefore, wait and expect, until death makes an end of everything, which I believe to be very near.

'During the two days that I was in expectation of being examined, and was obliged to witness the incredulity and instability of the anxious inquisitor, I had a trying time of it; but no sooner did the time for my examination arrive, than I threw off, at once, all Austrian dust, land, life, honour, house and property, and everything I possessed. I was then very courageous and cheerful, nay, even strong and powerful in body. In short I was master in the house and in the faith. I dictated and spoke like one having authority, and the inquisitor was satisfied with, and agreed to everything. The conflict was now carried on manfully, because the martial powers had arrived, a it

were from heaven, but only after my own strength had entirely departed.

‘The inquisitor said, ‘We have now gained many advantages over our enemies.’ They were the following:—

‘1. The principal complainant has been beaten by his brother-in-law.

‘2. All the complainants are proved to be infamous liars and rebels against the magistracy; they have also given up the names of those as accusers, who were entirely ignorant of any cause of complaint against their pastor.

‘3. Because the complainants declared, that the *Red-gowns*—that is, either the canons or the consistory at Lintz, were all a set of villains.

‘4. Because they contradicted each other, when examined singly.

‘5. Because they denounced divers things as heresies, which are divinely revealed truths.

‘6. Because they affirmed, that Huth’s and Henke’s Church History, wherein Boos is represented as an enthusiast and a heretic, was as infallible as the Catholic church itself.

‘7. Because all the nine sections of the parish bear a favourable testimony to their pastor.

‘8. Because all the complainants called F——, who is universally known, and openly shown to be a reprobate, their brother.

‘9. But the chief advantage was, that Christ, and faith in him and the gospel, had been so often and repeatedly preached, that even the inquisitor began to love Jesus.

‘But it is a source of affliction, that everything falls again into the hands of the unbelieving Mayer, who will have a thousand scruples respecting it, and report everything in his own manner. But still, all must again pass through the hands of honest Gruber in Vienna. Alas! into what hands does a Christian come; and how very repugnant it is to nature! Yet it is just into such that we must fall. It is only in these unchristian hands, that we can

become like Christ. The Lord himself forcibly throws us into them.

‘How lamentable it is, that even the learned themselves do not understand us! What is the reason? Because their attention is exclusively occupied by the publications of the day, whilst the ancient scriptures are looked upon by them with contempt, and scarcely regarded. The holy scriptures are to them beneath contempt, and not a book to which even customary honour is shown. All read and live according to the spirit of the times, and this very spirit has already enjoined me not to distribute any more copies of the book of man’s heart, and to recal such as have been given away. The editor, in his preface, has foreseen that the spirit of the times would not look down with princely mildness upon his book, but the very reverse.

‘In the same inquisition, the Lutheran and Catholic bibles were compared; and we found scarcely any difference. The trifling difference in Rom. iii. 28, was counterbalanced by Gal. ii. 16, where the Catholic version uses the word omitted in the Lutheran; which, in the former passage, appears in the Lutheran and not in the Catholic. It was therefore observed that there really was a slight difference.

‘It was also inquired, what there was of a peculiar nature in my sermons? I replied, that I knew of nothing, unless it were called peculiar, that I do not lay the foundation—faith in Christ—last, but first, and then build upon it. In other respects, I have nothing particular or peculiar, more than other preachers. This peculiarity of mine may be seen also in Paul’s epistles, and in Sailer’s preface to his Swiss Discourses, which I then presented to him.

‘The inquisitor read these sermons greedily, and particularly the preface, took them away with him with every expression of joy, and would not have parted with them for anything. They will therefore be read again by all the higher tribunals, and proficiat! (may they profit by them!)

‘My Isaac is slain, my living offered up! If Austria will no longer endure faith in Christ, I will no longer be endured; and would rather beg my bread from door to door, than never preach Christ, or not be permitted to believe in him. Begging thus, I shall probably come to the door of the reader of this letter, as an old, sickly, and exiled man, who has been already inquisitorially examined above a hundred times, and as a messenger, who offered the peace of God to the world, and by so doing, caused nothing but hostility, both in the east and the west. God, whom I serve, must show me whither I ought to go; yet if he pleases, he can still make me remain where I am; if not, the sea and all the world is his and mine. I have now again learned, how much it cost Jesus to redeem me. All the world sets itself against his gospel, with the exception of the poor and the blind: whilst the rich seers are blind as soon as the sun shines. Brethren rejoice! The name of God and Christ is hallowed by our sufferings. His kingdom comes, and that is enough. Hallelujah! The Lord be with you and with

‘Your

‘Boos.’

On the 18th July he wrote as follows:—

‘1. Here is a strife between light and darkness, between Christ and Belial. But shall darkness glory against light, and Belial against Christ?

‘2. From three to four thousand are steadfast for the truth, and only twenty or thirty against it. But shall thirty conquer and triumph over three to four thousand?

‘3. Christ began the battle himself, when my strength was expended. Is he not able to finish it?

‘4. My accusers are entered upon the minutes as refractory, liars, and reprobates. Will not this open the eyes of the magistracy? Will they still be unable to see with whom they have to do?

‘ 5. They have nothing to object to my life and conduct : ought not this to aid in justifying my doctrine ?

‘ 6. All the nine sections of the parish have given their declaration in writing in my favour, and that they wish to live and die with me.

‘ 7. The envenomed suspicion that I am a Lutheran and make proselytes to that faith, falls away by the step which Maria Oberdorfer is about to take.

‘ 8. If I were a decided wolf and heretic in the estimation of the authorities, they would long ago have been obliged to have removed me from the flock.

‘ 9. They themselves published two years ago, that neither error, nor heresy, nor any evil intention, but solely misunderstanding existed.

‘ 10. The emperor ordered that I should have the very best of curates to assist me, that all my sermons should be read before being preached, and that the mouths of other ecclesiastics should be stopped. All this they have neglected to do, and must therefore fear lest I should accuse them.

‘ 11. So many of the elect pray that the matter may terminate favourably. Shall they not be answered ?

‘ 12. They say, the attachment and confidence of the people is uncommon. Will they grieve so many hearts, and distress and confuse so many consciences ?

‘ Brethren, believe, hope, and join with us in our prayers.

From another Letter.

‘ Although the emperor has absolved and justified me, yet I am not sure that I may not be displaced any day, or even entirely removed from the pastoral office ; since hell and the world do not cease to roar and murmur against me ; and if this continues, I must depart, merely because they thus roar. But Omnipotence can still preserve me. I live and

exist merely through grace. It was only the uncommonly great attachment of my flock,¹ which I could not have produced, which has still retained me. Otherwise there would have been an end of the matter with the old and sickly man. They would have eaten me up, in order that they might afterwards be able to feed upon my living. 'It seems to me,' said Gruber, 'that envy has secretly a hand in the matter.' He saw and said the truth. Yes, it is envy which plagues me to this day. Come, however, and see the place which is grudged me! I have nowhere suffered more than here, and yet they grudge it me. Believers, such as would please you, may be found here in abundance. They are also the sole cause why I still believe, live, and continue here.'

From another Letter of 1st October, 1813.

'On the 28th of July I was again obliged to appear in pleno consistorii (before a full consistory) and put my signature to five propositions, which were laid before me; and which, after a short explanation, I acknowledged as correct. I scarcely think that I shall live to the end of this contest. The pious world still insists upon laying her piety as the basis of her salvation, and not Christ on the cross; she continues to maintain that we are not justified by grace through faith, but by works. But *we* cannot act thus; and hence it is impossible for us to unite.

'On the 20th of August I had an attack of paralysis, and was so disabled by it, that I could not write one letter more, for the whole of the right side, from head to foot was paralyzed. But through divine mercy and medical aid, I am so far restored, that I am able to scrawl such a letter as you now see. I had rest externally, when the Lord smote

¹ And the universally acknowledged blamelessness of his life.

me in my own person, that I might never be without a cross. Vivat!’

(But his tranquillity did not last long, for in September he had again to endure a violent storm, and stood for three or four days together before the inquisition. Hence he continues:—)

‘My process, and the result of the four inquisitions so rapidly held, is not yet decided, and the world therefore does not yet know whether its prince or Christ will be victorious. Meanwhile every thing is as quiet as if nothing had ever occurred.

‘Brethren! I have suffered much and laboured much in these four last inquisitions, so as even to be weary of life. My enemies, for instance, have taken down my sermons incorrectly, and laid them before the consistory. Now all these I had to correct, and write my meaning on the margin. They have also laid whole sheets full of what I have said in the confessional and private intercourse, as a complaint before the consistory. All this I had to answer. These answers are now sent off to Vienna, along with my accuser’s complaints.

‘During the last inquisition, my adversaries excited the anger of the consistory to such a degree, that they called them in my presence, arch-scoundrels. It appears they have given in a calumniating document against the consistory, for not having long since imprisoned and condemned me to the flames. They called them in it *idle shepherds*, and have also committed other improprieties. Every thing being now brought to light, the consistory has recognized them to be liars, calumniators, and disturbers of the peace, and called them arch-scoundrels in my presence.

‘W—— calls the five propositions which the consistory laid before me, *compendium evangelii*, (the gospel compendium.) Nor did I ever expect to hear of any thing I could so easily subscribe. The generality always place

their own human and polluted righteousness as the basis of their salvation. But these five propositions lay Christ crucified as the foundation, and therefore we may be satisfied with them. I have already preached upon the whole five propositions, and given them to my parishioners to copy. All receive them with pleasure, and say, 'This is just what we mean and believe; they have at length learned this from us.'

'*Nov. 5th.* Every thing continues peaceable at present, and Christ is gaining ground, power, and dominion, in my parish more and more. Vivat! Affliction was the occasion of it, and taught us to attend to the word, and appreciate the value of it. We glory in tribulation. Although they vilify us, we suffer only because of mistakes and obstinacy. But stand back, Satan! We suffer for the gospel's sake, and because they beat down the gospel, they beat us down along with it, but we rise again and are always victorious.

'On the 7th of November, some of the Lintz people, accompanied by the clerk of the peace, &c. were sent to me from the chief magistrate, requesting me to say something in my sermon, respecting contributing towards the relief of the wounded soldiers. I did so, and the consequence was, that the people brought their offerings from nine o'clock till half-past twelve. The gentlemen then came, and honoured Boos with thanks and commendations. Observe! my enemies returned thanks for the good works, respecting which they have accused me, for three years together, as having rejected. I paid them the money and said to them, 'Do you still say that I reject good works?' 'No,' said they, and laughed. I perceived that they wished to notice me and this affair in the newspapers, which, however I solemnly forbade. But if they still do it, you must by no means imagine that I no longer intend to be justified by faith, but by the works of the law, or even by newspaper applause. Only yesterday, I very boldly con-

fessed my faith, and every eye wept. My people therefore become more and more related to Abraham; even opposition contributes to it.

‘*Nov. 16th.* You have therefore perceived the trap which was laid for me, in the event of my not signing. I saw it also. I dare not bring the Holy Scriptures against my opponents, for they call them the source from whence all heretics and heresies have proceeded. Tradition! tradition! they cry, that is the primary source; every one can expound scripture according to his own private opinion. They have sworn upon the council of Trent, and therefore they must adhere to it. Thus they cry out a thousand times. Yet I never heard any thing from the consistory, to which I could so easily assent, as the five propositions. I certainly did not agree to them in order to retain my life and my living; for these I had already cast before them a week ago, as dirt beneath their feet; they saw I was in earnest, whilst my heart leaped within me for joy. I rejoiced in God my Saviour, on hearing Elizabeth speak in such a manner; it was what I did not at all expect, and the whole consistory rejoiced with me, even at the first proposition, on my pronouncing the words, *Hanc I. propositionem toto corde subscribo; hoc est quod vole, quod prædico, in quo vivo et gaudeo*: (This first proposition I subscribe with my whole heart; for this is just what I purpose, what I preach, and wherein I live and rejoice.) (The first proposition laid Christ and his merits as the ground of salvation for all.) They all at once put on a cheerful countenance, and all official sternness vanished from their faces, and every one changed his position on the bench.

From a Letter dated 28th February and 1st March.

‘I am cited to appear to-morrow, the 1st of March, before the magistracy, by the following mandate :

‘Having some inquiries to make of you—you are hereby summoned to appear, on the 1st March, without fail, before the magistracy of this place.

‘*Lintz, 5th February.*

‘VON BERNBERG.’

‘To-morrow I will tell you what they wanted with me ; at present I do not know it myself—unless it be that I live, glory, and rejoice in the faith of our Lord Jesus Christ, and my congregation with me. Through divine mercy, we increase daily. I am obliged to be greatly astonished at the zeal and growth of my lambs. All are desirous of preaching the gospel, and I have only to prevent them from being too hasty. I cannot sufficiently thank God, that the members of my household have also received an eye, ear, and perception of Christ. S—— alone is still blind, through pride and reason.

‘*March 1.* I am just returned from a three hours examination before the magistracy. Von Bernberg took down my answers, in order to send them to His Majesty as an appendix to the accusation of being devoid of patriotic sentiments. Brunner has accused me of this for the last three or four years. I am charged with having said, that the emperor of Austria was nothing at all. I could not remember having ever made use of such an expression, and therefore gave, in its stead, ‘The emperor of Austria is in the right.’ Brunner and all his adherents would have crucified and buried me ; but the emperor of Austria discovered the truth, delivered it and me from the cross, and raised us up from the grave ; my heart beats warmly for the emperor.

‘Bernberg believed me, and related a number of my

patriotic acts; 'For instance,' said he, 'you have only recently, by your preaching, sent a whole cart-load of palliasses and bed-ticks, for the hospital. You made your people swim in tears on the occasion of the battle gained at Leipzig. You furnish all the relays of horses, and bear all the burden of soldiers being quartered upon you,' &c. In this manner he spoke for a long time, and added, 'I have informed the court of all your patriotic acts, and thus your enemies are vanquished on the civil side. Be composed, and fear not! He that has a good conscience like you, need never fear.' I was, therefore, liberated from this affair, and Lieutenant B—— had already arrived to take me home to dine with him. On this occasion, therefore, I left the field, *cum gloria et honore* (with glory and honour,) and my enemy, Brunner, with disgrace, his lies and calumnies being refuted by my patriotic actions; which I did not relate, but the magistrates themselves; for I gladly think no more of my good works, especially such as are of a civil nature.

'The magistracy were compelled to undertake this examination, because of the imperial decision, which stated that Boos could not be judged upon this point, because the accusation rested solely on the saying of a woman, who had misunderstood his meaning; and also because Boos, as justice demands, had not been once examined upon the subject. Hence it was that I was examined to-day.

'As far as I can see, the question is now, Who shall pay the costs? and the whole affair will be sent previously to Vienna for decision. My accusers refuse to pay, and throw all the blame upon Brunner and Hasslinger. Hence things went on well with me to-day. My good works followed me, but in all this I am not justified; for the just live by faith. The believing members of my household prayed for me, all the time I was absent from them, like the believers for Peter, but when I told them I had even been commended at Lintz, for my good works—they almost repented

of their fears and their prayers. Höllinger, full of curiosity, inquired what took me to Lintz, and how I had come off there; the people were all in a state of excitement. But when he was told that it had ended well, every black cloud dispersed, and he rejoiced heartily. . . I shall be glad when the last examination and judgment is over. They are becoming innumerable, just as if I were the only sinner and heretic in the world. Is there then no other besides me? I am however cheerful and courageous in the midst of my weakness, reproach, condemnation, and indisposition; for a physician is given to us, who is life itself.'

A NEW ATTACK AFTER A SHORT CESSATION OF HOSTILITIES.

The war against faith and the assaults of his enemies had continued for three years, from 1810 to 1813. After this three years war, he was left unmolested from Sept. 1813, till 20th Sept. 1814, during which period he experienced no other persecution than a few skirmishes, to use his own words, which were unimportant, amongst which must be reckoned his examination before the magistracy related above.

On the 21st August, 1814, he wrote, that the truce still existed, and therefore he continued to preach Christ; adding, 'If I perish, I perish!'

But on the 20th Sept. 1814, a severe decree arrived from Vienna and Lintz, resulting from the whole proceedings of the three previous years. It was to the following effect: — 'That the doctrine of justification was a speculative subject, and therefore unsuitable for public discourses. That he ought to treat religion from its practical side. That he would accomplish his wish to bring men down from inward pride, and direct them to humble thankfulness for the grace of God, in a much better manner, if he zealously excited them to the practice of that which is

good, and then showed that we must acknowledge even our good works to be a gift of God. (This is reasonable.) That, generally speaking, he had not divested himself of a variety of errors in the discharge of his pastoral duties, such as the distribution of bibles, the fanatical 'Book of the Heart,' &c., and that his manner of treating of the grace of God in his sermons, was evidently partial. That with respect to the doctrine of justification, he must most strictly abide by the directions of the consistory, and on no account make use of any other expressions than those which they pointed out; for that in case of transgression he would be immediately removed from his living without any ceremony. That altogether it seemed advisable that he should take the first opportunity of obtaining some other situation.' Such was the document from Vienna. The consistory at Lintz added further, that if Boos did not in future punctually adhere to these instructions, measures would be immediately taken for removing him from the living.'

'What say you to this?' wrote Boos to N——, 'It was sent me merely by the messenger, and, thank God, I am not as usual cited before the consistory. Everything has also been quiet and tranquil in the parish, for a whole year.

'With respect to the contents of the decree, you will perceive with me, that they do not understand, and will not believe; that the little ones believe and comprehend, in the light of the Holy Spirit, the preaching of Christ, which the former esteem as foolishness. The great comprehend it not and believe it not. No great man or worldly seer can understand this divine wisdom, whether it be in Vienna, Augsburg, Munich, or in Lintz. That the 'Book of the Heart' is also condemned in Vienna as fanatical. That I came off this time almost without an opprobrious epithet, of which I am quite proud, although the decree pained and humbled me much.'

He wrote in Oct. 1814, saying, 'Pray for me; for the scaffold stands always erected for me before my eyes, be-

cause I am commanded only to preach morality, and not the Christian religion ; and I can as little do that as the thief can cease to steal ; for I believe that he who forbids or omits the latter, ceases to be a Christian.'

On the 24th November, 1814, he wrote, 'The emperor Francis has, at length, imposed total silence upon my enemies, by means of the magistracy, on pain of public corporal punishment, and therefore is willing to put an end to the whole affair. This seems to be the first time, in which Christ has gained through me, though with great difficulty, the cause of faith before a blinded world.

'All around me are triumphing,' wrote he in the beginning of December, 'all the people have for the last fortnight, been congratulating me upon having gained the battle ; since it is now known that the emperor Francis has reproved and punished my adversaries. It appears that for three or four years past they have taken down my sermons, verbatim, and sent them at length to the hands of the emperor himself, as a proof that I am an enthusiast and a heretic. The emperor, who was acquainted with the matter, in consequence of the parish deputation in 1811, sent it for examination to the Vienna consistory ; and when the latter found nothing objectionable, he commanded that these *court writers* should be severely threatened and punished, which was accordingly done a fortnight ago by the lieutenant of the district.

'There are at present only ten or twelve of them who are deceived and instigated by ungodly clergymen. I have pity and compassion upon them ; but still I rejoice, that by means of such people, I am deemed worthy to bear the name of Jesus before kings and emperors, and thus very innocently become chaplain to the court and the cabinet, although I am here only a sufferer. You ought therefore to have a little respect for me, seeing that even my enemies, nay the devil in hell (who urges them on) are compelled to help and assist me and Christ in me, in

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causing my gospel and Christ to be brought before the court, and his name to be glorified.

‘Be it therefore, that I am enjoined, in order to preserve outward peace, to preach morality, and consequently a mosaic Christ, yet still it seems to me, that my enemies are so totally overthrown, that they will have nothing more to say even against the true and literal Christ. However, we will see first how it stands with Boos and his consistory. It is well with Boos, and his consistory lets it be so.

‘The emperor has read my belief, and has not condemned me. I am, therefore, court chaplain. Hence, what will they do? They are not permitted to kill any one. They would indeed have done it long ago, had they possessed the power. But my beloved emperor would never permit it. He has chastised my accusers for it; therefore fall down and adore.’

HOW A CHRISTIAN OUGHT TO PREPARE FOR APPROACHING PERSECUTIONS.

‘I am no prophet,’ said Boos once, whilst preaching on John xvi. 2, ‘but I know from scripture, that when we are once true believers, true Christians, and truly pious, we shall be dreadfully persecuted, ridiculed, and mocked at, some time or other, by unbelievers, Christians in name, and the speciously pious, even as were the apostles and primitive Christians.

‘Christ predicted this, in the gospel of the day, to the early Christians, and what had originally reference to them, refers also to Christians of later times. Paul also predicted the same thing to all the truly pious, and experienced in his own person, that “all who live godly in Christ must suffer persecution.”

‘This *must* therefore be the case, otherwise how would the scriptures be fulfilled? We must suffer and be abused

with Christ, otherwise we cannot be exalted and glorified with him.

‘But how must a Christian prepare himself for approaching persecution?’

‘1. If thou art faithful in small things, thou wilt also be faithful in great—that is, thou must first be able to bear the ridicule and laughter of the world, and then thou wilt also be able to let thyself be oppressed and slain for Christ’s sake. But if thou canst not endure the mocking and scoffing of the Ishmaelitish spirit—how wilt thou bear the persecuting and murderous spirit of Cain? There is in the world an Ishmaelitish and a Cain-like spirit. The first ridicules and mocks, as Ishmael acted towards Isaac; the second smites and slays the believing and the pious, as Cain did Abel. As it was formerly, so it is now. As formerly Ishmael, the son of the bond-woman, persecuted and mocked Isaac, the son of promise—so carnal Christians now ridicule and scoff at spiritual Christians. Therefore, if thou canst not bear little sufferings—such as ridicule and contempt, what wilt thou do in greater ones? If they that are on foot have wearied thee, how wilt thou run with the horsemen? Learn, therefore, now to bear with Ishmael, the smaller sufferings, and then thou wilt be able to endure Cain—the greater ones. (Gal. iv. 22.)

‘2. Watch! Enter not with Peter into the hall of the highpriest—do not presumptuously plunge thyself into danger. Like the apostles, thou mayest shut thyself up in a closet or upper chamber, and fasten the door for fear of the Jews.

‘3. Pray for strength from above, for the Spirit, for strong and steadfast faith, for such a love to Christ, that neither sword nor scaffold shall be able to separate thee from him. If the Spirit of Christ is not in thee, if thy faith is dead and faint as in most Christians, if thy heart does not burn, like those of the disciples on the way to Emmaus, thou wilt deny the Lord thrice, before the cock crows

twice. The Pentecostal blessing must first be poured out upon thee, and that it may thus be poured out, thou must continue like the apostles, in prayer.

‘4. Thou must provide thyself with the sword of the divine word, for thine own establishment, as well as to defend thee against the world. But there are many, who have no bibles, no word of God in their houses or their hearts, or else they are so unacquainted with it that they can derive no benefit from it, like a soldier, whose sword is rusted in its scabbard, or like one who has no helmet on his head, no shield to cover his breast, and no sword in his hand. Examine, therefore, your spiritual arsenal, whether you be provided with the requisite weapons, with the Holy Spirit, with faith, love to Jesus, and with the word of God.

‘If in time of war, it is intended to preserve a fortress from being taken by the enemy—it must be provided during peace, with thick walls, palisades, provisions, powder, &c. or else it will be conquered during the war. If we are desirous to preserve faith and godliness in times of persecution, we must furnish ourselves in peaceful times, when there is nothing to suffer, with the needful power from on high.

‘These things have I spoken unto you, that when once a season of sufferings for faith’s sake comes, you may remember them, and not be offended, but prepare yourselves. Amen. It must be, as Christ says in the gospel of this day, that there be two churches on earth—the synagogue of Satan and the church of Christ, and that the one excommunicates and persecutes the other. This excommunication is never openly promulgated against the false church, because it has the sword in its hand, and can defend itself by force against it; but we can only defend ourselves with spiritual weapons—with prayer and patience.’

Thus did this dear man of God warn, prepare, and anoint his believing people previous to the persecution.

He had more experience in the matter than most men ; he could therefore speak of it, and prepare for it, in a way that few were able to do.

A MORE SERIOUS PERSECUTION COMMENCES.

M. Oberdorfer to Anna Schlatter.¹

' Gallneukirchen, 12th July, 1815.

' We all of us thank you heartily for having satisfied, comforted, and appeased our longing and ardent desire, that you have been informed of Boos's sufferings, and that you pray for him and for us. One thing alone causes us apprehension, and that is, I wrote to you in the beginning of June, with information of what was occurring and what had occurred ; but as you do not mention having received the letter, it was suggested to us, that the enemy had perhaps intercepted it.

' We rejoice that you stand with us under the cross. Our dear Boos it is true, is not yet hanging upon it ; but it is painful enough to be always in uncertainty with respect to what will take place, and to be obliged to be in continual expectation. But it is a consolation to him, that hungry souls are still permitted to visit him, and he to visit and continue his labours on their behalf, as well as that he finds so much access to the hearts of his people ; and this daily cheers and invigorates him under his many burdens. And I think that as long as this continues, as long as there is a good soil for the precious seed of the preaching of the cross and of reconciliation by Christ, the Lord will not permit our dear Boos to be removed, nor his labour and travail in the vineyard to be hindered—at least it is not the case to this day. To this the prayers of you all may have much contributed, for which we also heartily thank you.

¹ A tradesman's wife at St. Gall in Switzerland.

‘ Nor have we hitherto received your letter of the 16th June. On the 8th of this month I had to undergo a strict examination from Waldhauser, with respect to the intercepted letters. I then heard the opinions of the people respecting us—that we are proud, enthusiastic, obstinate, apostates from the church, sectarians; that Boos is our pope, that we despise all around us, because we have something secret and particular, and think ourselves better than others, otherwise we should do as other people do. When I said that Boos was persecuted for Christ’s sake, and that he bore Christ’s cross, the inquisitor was in a rage, and said it was false, and that the cause of it was his obstinacy and disobedience;¹ and that he deceived and deluded his parishioners. I then bore my weak and simple testimony to Boos, to his preaching and doctrine, to his parishioners, to their peace and tranquillity, and their activity in faith and love. We spoke upon scripture, faith, and works, upon justification, &c. He said I was also seduced.

‘ Continue to pray that the Lord may strengthen our dear Boos and the rest of us; for I have experienced what it is to confess one’s faith before such learned gentlemen, for they know neither the Father nor the Son, and therefore neither us nor our letters. It is no easy matter to believe, to confess the faith, and to keep the faith, as Boos is so often compelled to do.

‘ It pained you, therefore, to be obliged to give up Boos’s letters. Such was also the case with me; but I was forced to burn a part of them, and otherwise to destroy and leave some behind. Thus what we most love must be taken from us. The devil cannot endure Boos.

‘ Boos has long since regained his health. O that the Lord might not remove him from us! But we shall be compelled, alas! to bring God this sacrifice, and slay our

¹ His cleaving so obstinately to Christ, and obeying God, and the word of God, rather than man and the words of men, is the most unpardonable obstinacy and disobedience in the eyes of men.

Isaac. Writing is forbidden him; yet he still preaches and has much to do.'

But, it will be asked, How came the matter to be carried to such a length? Every thing at last passed through the hands of the civil authorities. The false accusers were in reality never punished, and therefore their animosity increased. They watched Boos's every step and every word; they took down his sermons, and invented many an expression, which had never, or in a very different manner, proceeded from his mouth. They continued to accuse and calumniate him.

According to his own confession, he had been on the whole examined and re-examined above a hundred times, by the ecclesiastical as well as by the civil and criminal courts. The cause, after pending upwards of five years, was again referred to the emperor, and Boos had again to wait for the final result of the matter.

The whole of this vexatious affair was caused by two weavers, who first of all were joined by ten others; their number afterwards increased to thirty of similar sentiments to themselves, but subsequently melted down again to twelve.

But the four thousand continued steadfast in every storm. Nothing was able to make them alter their sentiments respecting their pastor. They even once declared to him, that should he himself ever deny the faith, they would still believe that grace, peace, and redemption from sin was to be found in Christ alone.

But with respect to what his enemies brought against him, the bishop's letter to Boos, the first decision of the consistory, and several of the decrees of the supreme court, even the very last in the principal point, as well as the verbally expressed opinion of the emperor, form the immutable basis of his justification with regard to the two

chief points of accusation—heresy and disloyal sentiments ; for they all unanimously confess and maintain, that he is neither an ecclesiastical nor a political heretic, nor dangerous either to the church or the state. We will forgive them for regarding his faith as enthusiastic ; for all men have not faith. He to whom it is not given, and does not know and possess it, cannot approve of it, but looks upon it as something chimerical.

For it is thus the scriptures must be fulfilled :—Christ is crucified, Judas hangs himself, the soldiers are bribed, Pilate washes his hands of the matter, and the disciples are forbidden to speak any further in this name. The chief priests remain, after Easter, what and who they were before.

But how did Boos act? He continued to labour as the Lord commands : “ Work while it is called to-day, for the night cometh, when no man can work.”

THE LAST DAYS IN GALLNEUKIRCHEN.

From what has preceded, it will be seen, that the persecution had already commenced anew in July, 1815. The second cessation of hostilities had lasted from September, 1814, to July, 1815. But now they again commenced. Boos could not cease to preach and to testify his faith, both publicly and privately, in the pulpit and in his pastoral visits ; and his enemies could not cease to disbelieve and to persecute him, because they thought they were doing God service by so doing, even as it is written.

The 24th July was the last day which Boos spent in Gallneukirchen ; for on that day he was summoned before the consistory. He appeared, and they did not suffer him to return to his parishioners, but kept him at Lintz, and confined him in a convent. But he shall relate the whole of it himself. We will only previously state how he acted, in anticipation of the coming storm.

He continued to the last, to teach as he believed it was right to do before God, and testified and preached the same saving gospel till his departure. Many of those in Gallneukirchen, whom he was instrumental in awakening, attained to a vital knowledge of the truth as it is in Jesus only at the last confession or in the last conversation. Thus, for instance, a few days before his imprisonment, a distressed individual came to him to confess, of whom he inquired, after she had confessed her sins, whether she believed that Christ had shed his blood for her, had died for her, had endured the mortal conflict for her, and had risen again for her? With a trembling voice she answered, 'Yes, I believe that he did'—although her heart still said *No*. Boos, who perceived that her reply did not proceed entirely from the heart, clearly showed her that unbelief is the greatest sin, and how it is so, and that she was still in unbelief. He instructed her how she ought to pray aright for living faith; it would then be assuredly given her, and through faith, peace also and the forgiveness of sins. This deeply affected her, and produced in her a salutary repentance and apprehension on account of her sins; she prayed filially, sincerely, and heartily, and was heard and answered. She found grace and the seal of the forgiveness of her sins in the blood of Jesus. Tears of joy and thankfulness still roll down her cheeks, when she calls to mind the grace she then received, and whilst she relates it to the glory of God.

Such a labourer in the vineyard of the Lord, by whom thousands of those that were ignorant were taught—of those that mourned, were comforted—and of those that were uneasy, tranquillized, and by whom the secure were alarmed, and the dead awakened to a life of faith and love; such a workman as this could no longer be suffered to remain in the Lord's open field, either by hell or by heaven. The former thought it necessary to render him harmless or in-

active—the latter was willing to try him and all the faithful in the fire of tribulation, that their faith might become still more precious. To this men served as willing instruments, therefore it was said, Away with him! Do so then, take, bind, and imprison him; yet the word of God is not bound, and this they shall see is the case.

MARTIN BOOS IMPRISONED IN THE CONVENT AT LINTZ.
1815—1816.

Boos to Anna Schlatter.

Lintz, August, 1815.

‘He that is in bonds for Christ’s sake and your letters,’ has duly, and with great satisfaction, received yours of the 28th July and 22nd of August. May God reward you! The inclosure for Saul was immediately handed over to him. If it do no good, it will do no harm. May the Lord give his blessing with it! I only read your letter cursorily, and then sent it further. Therefore do not expect any minute reply to it, but merely an account of my present situation.

‘On the 23rd of July, a special messenger was sent to me at Gallneukirchen with the following order: ‘The ordinary finds it necessary to inform the Rev. M. Boos, that he must appear to-morrow at nine o’clock before the consistory.’

‘On the 24th, therefore, I stood before the sanhedrim. The bishop and all belonging to the council were assembled—nine huntsmen and one hare. Your letters, and those of all the brethren, (which each individual member of the council had studied over for a week together, and extracted all the poison possible,) were openly read, misconstrued, ridiculed, and vilified in such a manner, as to make my

¹ Of which many were intercepted and taken away.

heart bleed. This lasted for six hours together. I defended myself and you as well as I was enabled. But this only made the matter worse. At length I was told to retire, and was afterwards again called up. On which the bishop pronounced the following sentence :—

“ I hereby divest you of all spiritual power. I will no longer suffer you to remain in your living, nor in my diocese, nor in the country. This is the decision of all the counsellors here assembled. You will therefore stay here, dine with me to-day, then betake yourself to confinement in the convent of the Carmelites, and there await the emperor's final decision. You are, as it appears from these letters, a principal member of a *secret pietistic society*, and the emperor does not permit such in his dominions.”

‘ In consequence of this sentence, I have been in confinement with the Carmelites for the last five weeks, which was in so far alleviated on the 22nd, when yours arrived, that permission was given me, for the first time, to enter the city. There the prophet has now his cell, his wooden stool, his candlestick, and his bed, as thou hast prepared it for him. 2 Kings iv. 10. And there he awaits the emperor's final decision and sentence. None but God is with him, who however richly comforts him. Let us rejoice and be glad in the Lord, and believe !

‘ When my servant returned home on the 24th July, without his master, groans and tears commenced on the part of the believing people, and mockery on the other. A deputation was immediately sent off to the bishop to inquire why their pastor was imprisoned and kept from them. The answer was, He is a member of a secret society, &c. : another will be sent to you. The parishioners, dissatisfied with this reply, accused the bishop before the magistracy. The latter decided, that the good people should wait with patience, until the final decision of the court. They then accompanied Boos, by a commendatory letter to the court, and requested that he might be restored to them. Thus

both parties await, in anxious suspense, the conclusion of the matter from the court.

‘We have come thus far in five weeks, and in five weeks more, we shall be scarcely a step further. Therefore pray and believe in patience.’

From a Letter to the same.

.... ‘The letters from Theophilus and you are admired and commended. ‘She must be a very well-educated person,’ said the bishop to Boos at dinner.

‘Boos. I have never seen her; but it appears so from her letters.’

‘The Bishop. What! never seen! and yet corresponded with her?’

‘Boos. Yes, so it is.’

‘That which gave the most offence was your sentiments on church matters—that you are a Samaritan—that H—— wrote, you had bewitched me with these sentiments, and that I had not once invited you to become a member of our church. But I cannot give you all the particulars, for I should never come to an end. If you have friends in Vienna, commend yourself, me, and the sacred cause, to the supreme court, or rather to God. For at court we are neither listened to nor understood in the least. I have heard that the magistrates here have put your affair and mine into a good train. But do you prepare the wooden stool for me. It is more than probable that I shall still see you; meanwhile I am sitting upon my own. If I perish I perish; for they know neither Him nor us. Hence I must give up all for all, and beg my way into Switzerland, and invite myself to be your guest for three and thirty days to repose myself. Meanwhile, seek out for me a curacy, or some suitable employment, for I do not wish to be a single day idle. I ask the same thing of H——, and also of P——, whom I am said to have corrupted in such a manner, as they

told me out of his letters. Help me, all of you together, or God will help me without you. Some one advised me to resign, before the decision arrives from Vienna; I should then be at liberty, and free from every thing. But I am afraid of helping myself, and should thereby offend and vex my people; nor do I know whither to go, since they expel and root out the brethren in Bavaria in a similar manner. If you are able, advise me what to do. Meanwhile I await the very last conclusion of the matter, and until God shall most clearly show me his will through the medium of all the tribunals. There is little pleasure in remaining here, because the hidden life with Christ in God is accounted a secret and forbidden association. I will therefore prefer fleeing to another city; but at present I know of no other. Do you therefore seek me out another. I would not venture to go to Sailer, for I go to him so often; and he is also more fearful. The world now grows too narrow for Boos, whose thoughts are directed either to Switzerland, to W——, or the grave.'

'As already mentioned, Bibles and Psalters go off gratuitously; but, for money, this book is a worm and no book. V. G. S—— will commend you for having gained so much with your first talent. I have received the four hundred New Testaments in prison; but I can now no longer distribute them. I gave my judges three copies. They were pleased with them; but observed at the same time, that the publisher must also have been a Galilean.

'I rejoice that things go so well with Caspar, as much as his mother. His letters, and even his mother's little book, are also in the hands of the inquisition. As much as they commend you, yet according to them, you cannot be saved, unless you adopt our forms. H—— pleased them, because he wrote against you and me, although he has taken a wife.

‘Gumpenberg’s visit excited the suspicion that we had possibly some understanding with Napoleon. Hence arose the seizure of the letters, the examination, the imprisonment, and the taking away of all I possessed. Behold, what sufferings! What Sailer asserts in Feneberg’s life and in his pastoral theology, respecting Boos, avails nothing; and though he wrought wonders, and prophesied, and cast out devils, it would still not avail. His consolation is his good conscience, and the immutable steadfastness, love, and fidelity of his parishioners, who suffer nothing to deter them from the faith. That which God has begun in them, he will preserve and perfect; and this is a sufficient consolation for Boos. His domestics sent him word by the post, to let the shell go and retain the kernel. It seems to me that God still does great things by means of the little ones.

‘Forgive me, that on my account you fall into such hands. It fares the same with all: those who connect themselves with me must also help to bear my cross. Your tears, which fell at the close of your letter, did not fall in vain; for I was already in confinement. My heart is now like melting wax, I frequently weep, chiefly because I can no longer bring any soul to see and believe. Two had almost attained to it, but the affair with H—— deterred and offended them.

‘Lindel and Voelck are said to be also in bonds, like Boos, but the gospel amongst the people is not bound. How gladly would Boos offer up his blood, that the kingdom of God might come! The bishop said, that in Vienna the same judgment would come upon the pietists as here amongst us.¹ But the more this fire is attempted to be quenched, the more it burns.

‘Thanks for your affectionate inquiries. You must have had a foreboding that the cross-bearer had a cross. Yes,

¹ What kind of a judgment therefore will fall upon the *impious*, if the pietists—the *pious*—are thus judged?

he has a whole shop-full, and could trade with them, as you do with pepper, but no man purchases of his wares. Three individuals occasionally visit him in his prison :—the bishop, who always quarrels with me, canon Hasslinger, my keeper, and professor Ziegler, both of whom console me and ask questions. I am forbidden to speak a word with my parishioners, and they often stand before me with weeping eyes. However, we are not so very particular, we know of each other's affairs. He that hangs upon the cross has still a John, a Mary, and a Magdalen beneath the cross.

‘ Ought not one to go amongst the heathen, since Christians will no longer let the gospel have free course ?

‘ Many of the letters which were written to us, have never reached us, and are all fallen into the hands of the spies, even the list of your friends. All is betrayed. May God overrule it to his glory !

‘ Boos was never so thoroughly *washed* as on the 24th July. He will scarcely ever be dry again in the eyes of the world ; he must first go a long way off. He is continually tormented by the idea, whether he ought to wait for the mortal blow from Vienna, or immediately resign and depart. Oh that he had a certainty upon this point ! Sailer has been asked, but he does not answer. Pray that God would let me do according to his will, and not help myself against his will, nor cast myself into the sea. Boos now experiences a conflict, because he cannot yet believe that Vienna is desirous of banishing piety out of the country, and because he would gladly see what they will do with him ; he will not depart till then. Did he know whither to go, he were perhaps already gone. But behind him stands Pharaoh, before him the sea, and neither earth nor heaven open a way for him. He had also to defend himself with his pen, for three days together after the battle. The magistracy found nothing in us either politically or theologically criminal, but only that we were living

saints, and righteous over-much. The consistory, however, found many sins, and particularly that deadly and principal sin—a secret pietistic society. What they will make of us at Vienna, you may perhaps ascertain through our friends.

‘Escaping from the magistracy, is the same thing as being desirous of escaping from God. Therefore I shall be obliged to wait until it says, Go down! But it will be difficult for Boos, whom Christ has made free, to be under a consistory, and let himself be slavishly forced under the yoke of the law. Therefore have compassion, you at least who are my friends, and seek a door for me, where I can freely preach the gospel, for there is no longer any liberty here, either for Boos or the gospel.

‘So much in the dead of night, with closed doors, and in haste. Pray for your victim, the

‘CROSSBEARER.

‘P. S.—An aged ecclesiastic, whom I once served for two years, as curate, has just been here from the police-office, and says that they have found nothing politically criminal in our letters, although they were commissioned by the chief police in Vienna to intercept them; that our offence was only pietism; that we were pious fools, incarnate saints, and righteous overmuch; that the archbishop of Vienna had taken a very proper view of my cause on the former occasion, and might do so again this time, &c. He advises me to continue, and not to resign; says that I have merited the rights of citizenship in Austria, from my long residence here, and therefore they must maintain and provide for me.’

THE CAPTIVE AND HIS CAPTORS.

From a Letter of Maria Oberdorfer's to Anna-Schlatter.

' The 2nd Sept. 1815.

' You are aware, therefore, that Boos has been a prisoner of Jesus Christ for the last six weeks ; he suffers very very much. It often pierces me to the soul, and I frequently think, that if I had to suffer all that he suffers, it could scarcely grieve and pain me so much, as now that I suffer with him. I cannot possibly sit still, but continually feel impelled to go to Lintz, from one member of the council to another, in order to testify my faith in Christ, and the innocence of the captive Boos, who suffers only for the sake of Christ and his gospel ; and besides this, to comfort our dear pastor, either by letter or word of mouth, as I am able, although it is forbidden. (But the commandment of God cannot be set aside by the commandments of men.) They may imprison me also if they please. I told them to their faces that I should be committing the greatest sin, if I now forsook him, who has done such very great things for me. P——, by her confession and testimony for Boos, made one of the members of the consistory weep, and another so silent, that he went away as if he had received a blow in the face.

' Since Gumpenberg's visit, I have written much and repeatedly to you all ; but since you have received nothing, the letters must all have been seized. This vexes them the most, that I described the greater part of Boos's sufferings as sufferings for the sake of Christ, and that he stood as before the Jewish sanhedrim, before those that knew not Christ, and persecuted him in his servants. This offends them, just as the scribes and pharisees were offended by all that Christ said and taught. ' Are we blind also ? Yes ; for if ye were blind, you had not had sin.'

‘The second time, a pious soul was with me, when I went to one of the furious zealots.¹ I did not, however, let her go in with me, but left her standing without, in an ante-chamber of the high priest, that she might not be stumbled by his foolish talk. Boos appears to me like the lamb before the wolf. Though the lamb stands at the brook a long way below, the wolf above still persists in saying, ‘Thou hast made the water muddy,’ in order to devour it. I strove for two hours together with the councillor, whilst P—— continued praying to the Lord for me, in the ante-chamber, all the time. I was in such spirits, that I was able to say and refute every thing cheerfully and joyfully. P——, as we went away, heard only a few words from the high-priest, but these were so amply sufficient, that, on returning home, she struck her hands together, and exclaimed, ‘My God! I could never have thought or believed all my life long, that God thus gives to babes and sucklings more light and insight into the divine word, and that they understand the holy scriptures better than these learned lords and councillors! O, good God, what hast thou done for us! What great grace hast thou imparted to the little ones! They understand thee and thy word, and are favoured with the knowledge of thee and thy saving gospel, whilst it continues hidden from these great men.’ Thus did P—— continue to exclaim with astonishment, and could not sleep for two nights, because of the few words she had overheard. How would it have been, if she had heard all? I should not have acted thus of myself, had I not been for the last five years a continual and close spectator of the affair with Boos.

‘Do pray for the dear man, that the Lord may truly strengthen him, so that he may endure to the end in his

¹ It is remarkable that his most bitter opponent in the consistory at Lintz bore such a deceptive resemblance to his most violent persecutor in Augsburg; that a certain individual, on seeing the former for the first time, thought he saw, to his terror, the Augsburg, whom he knew from bitter experience.

narrow cell, where it goes ill with him, and where his health suffers greatly. I brought him your letters to read. He had them only one night, but wrote you the inclosed letter, (inserted above,) which will now be of more value to you than gold, because it comes from the hand of a prisoner of Jesus Christ.

In the whole correspondence, nothing criminal has been found, either against the state or the church—so all say, both the magistracy and the police, ‘Boos must be a pious and holy man, because he receives so very many pious letters from godly friends,’ say the civil authorities, who are impartial and free from envy. The consistory, the high spiritual court alone is dreadfully enraged, because they cannot see the wood for trees, and are ruled by the same spirit which, in the chief priests and scribes, delivered up Christ to Pilate, from feelings of envy, who, however much they accused him, could find no fault in him, even as the magistracy not only finds no fault in Boos, but great piety.’

I cannot possibly omit the beautiful letter, so full of affection and truth, which the late bishop Sailer, who was at that time Professor, wrote to his persecuted friend in those troublous times. The world shall see how this much esteemed and worthy man knew how to estimate and value the universally misunderstood and rejected Boos; how boldly he defended him, and with what confidence he took him under his protection against his false accusers. He that has eyes and can read, let him read!

SAILER’S LETTER TO BOOS.

‘*Landshut, 28th Aug. 1815.*

‘Reverend Sir,

‘I hasten to reply, as clearly and distinctly as possible, to the questions, which, with the permission of your worthy bishop, you have put to me.

'1. Dare an individual in my circumstances, return to his native country ?

'If you resign your living, or if the consistory gives you the customary dismissal, and you obtain from Vienna a passport to your native land, signed by the Bavarian ambassador in Vienna—you can return without any thing further, into your native land, and live and die there. As you are a native of Bavaria, the signing of your passport from Vienna, by the Bavarian ambassador, will meet with no particular difficulty.'

'2. May I act as assistant priest in the diocese of Constance or in Switzerland ?'

'There will not be the smallest difficulty as to this, especially as the want of ecclesiastics is beginning to be so universally felt.'

'3. Might I reside in a private capacity for some time, in the professor's early mass-house at Aislingen ?'

'You may reside in my early mass-house, *at my expence, as long as I live* ; and I count it as an honour, to receive such a sofely-ried ecclesiastic under my roof, and should I die before you, you may live and die with the vicar of Aislingen, who is my nephew.'

'4. Might I, first of all, visit my friends ?'

'Yes, at your pleasure.'

'5. Might I travel with Professor Sailer during the vacations ?'

'Why not ? But as I shall leave this sooner than you can arrive here, go first, after resigning your living, or receiving your dismissal, to the Rev. Mr. Zollbrucker of Binabiburg ; and there repose yourself for a fortnight ; the latter will then drive you to Günbach, where a second Scharl is administrator, who will receive you with open arms, and who will show you every attention at my expence, until further arrangements are made. So much in answer to your questions.

'But now a reply to something respecting which you

have not inquired:—Shall you give up your living and become a wanderer? To which I will now answer, as in the presence of God, and request you to make whatever use you please of the whole of this letter. For all it contains is true, and I will pledge myself to every line of it before all the world. If, as is reported here, you are dismissed from your living, because you are a member of a secret Pietistic Association, those that removed you would be doing so on account of something which is not only not proved, but entirely incorrect. For you are, first, in no other association, than that of the church and state. You are, secondly, in no secret association. You are, thirdly, in no pietistic association, for to every secret association the three following characteristics essentially belong:—

‘Every secret association is, first of all, exclusive, with reference to those that are not of its number; secondly, inclusive with respect to its members, and thirdly a limited circle under the seal of secrecy. Now none of these essential marks are demonstrable, or have been demonstrated from your correspondence, even could the latter be justly regarded as a source of proof. For whoever applies to you respecting a matter of conscience, whether he be a Jew, a Heathen, or a Christian, you answer him, and give him the best advice in your power. No one, therefore, is excluded, no one deemed profane. The vicar of Gallneukirchen is the common property of all. Secondly, no one is included as a member; for if your principal correspondents were called upon to answer the question, either before the tribunal at Lintz or at their own residences, whether they were connected with Boos in a secret association—they would all be able to make an oath, and establish the point, that they knew nothing whatever of a secret association, and that there was not the smallest reality in the affair.

‘Baron Gumpenberg, for instance, would travel even to Lintz, if it were requisite, to give his testimony. Anna Schlatter, a mother of ten children, would make oath be-

fore the magistrates of her town, that there was not the slightest truth in the report of a secret association, if she were only called upon to do so.

‘Thirdly, there is no select number under the seal of secrecy, for when much is said in your letters concerning the hidden life with Christ in God—this proves as little that Boos is a member of a secret society, as the words, “Our life is hid with Christ in God” can prove that Paul, who makes use of these very words, was at the head of a secret pietistic association.

‘But I have mentioned these conditions on the supposition that the letters which have been taken from you may be regarded as a source of proof; for, in reality, the letters which have been seized, particularly such as are of a religious nature, ought to be regarded as so many written confessions. Now as no written confession can be laid as the basis of a sentence for punishment—the venerable consistory will surely treat the letters, which have been seized, with that delicacy, which is due to a secret of a religious nature. I have confidence respecting this in the piety of the right reverend bishop and his intelligent councillors, and am therefore at ease upon the subject.

‘And if, secondly, confessions of conscience—for such are most of the letters—could prove anything, which no one acquainted with the law will so easily admit—they must sooner be supposed to implicate the writer, than prove anything against the receiver. And you, reverend sir, will also certainly be willing, in order perfectly to tranquillize the venerable consistory, to give up all correspondence with foreign parts, if the magistracy requires it. And this I think ought to render all rational apprehensions superfluous.

‘The result of all that I have now said, is, that I cannot believe, that the impartial judgment of an enlightened consistory, in such a state of things, will decide upon removing you from your living. The motives which induce me to

expect this, are deduced from the impossibility of demonstrating that which is laid to your charge. But I have still another reason, which will not escape the penetration of the venerable consistory, and which I will yet notice.

‘Your history, in the event of your being really removed from your living, must, in a short time, be known throughout Germany, in consequence of the many noble-minded individuals who sympathize in your fate, even without your own co-operation, and you may possibly be called upon from other quarters, to publish an account of the matter in its truest form. In this case, it could not fail, but that *more than one shade* would be thrown upon the bishop’s court, which would grieve me exceedingly, both on account of the bishop and his councillors. For the untarnished respectability of the spiritual authorities is of decided importance to the support of religion, and has ever been of such weight with me in the history of my own life, that I preferred being silent, and leaving myself undefended, rather than cast a shadow upon my ecclesiastical court, which would have inevitably been the case, had I defended myself.

‘But if, notwithstanding all these reasons, your removal from your benefice should be decided upon, or should you feel compelled, in consequence of finding no means to manifest the orthodoxy of your faith, and to prove that your name is not involved in any pretended secret pietistic association, to prevent a damnatory sentence by freely resigning your living—entreat your worthy bishop to hear you once more, and for the last time, and testify before God, that the Catholic religion has always been sacred to you from your youth up, and still is so; and if this testimony also proves ineffectual, you may then seize your wanderer’s staff, and return to your native country; the Lord will be your escort, and prepare you a cottage where you may repose, and a table from whence you may be fed, and vouchsafe you a friend who shall console you, until

the cold grave shall receive your body, and Christ your spirit.

‘SAILER,
‘ Director of the Theological Department.’

THE PARISH OF GALLNEUKIRCHEN PETITIONS THE
EMPEROR.

The parishioners having been deprived, for nearly two months, of their beloved pastor, and he of them, they were unable to bear it any longer, and were compelled to make some attempt in his behalf. And as they could obtain a hearing nowhere else, they made application directly to the supreme court itself; that is, the whole congregation, with its nine sections, comprizing from four to five thousand souls, with the exception only of about twelve that were still opposed to him. This beautiful and unanimous testimony of such a numerous congregation in favour of the persecuted Boos, must not be omitted in his history. It presents itself as an armed host, girt about with truth and love, in opposition to his accusers and judges, and will eventually appear in judgment against them, before that tribunal where truth and righteousness sit in judgment, and will judge without respect of persons. Listen therefore to the manner in which these four thousand show that they are not ashamed of the calumniated captive, and take his part before the emperor and the superior courts of justice. The petition is as follows:—

‘ May it please your Majesty,

‘ The parish of Gallneukirchen, and its nine sections, have been plunged into profound and heartfelt sorrow, in consequence of their universally honoured pastor, Boos, with whom they have been well content for so many years, and who for such a long space of time has been their

confessor, instructor, and comforter, having been taken away from them, imprisoned, and deprived of all legal rights, without any known or sufficient cause.

‘ For six weeks already he has been confined in the convent of the Carmelites at Lintz, and although a deputation from the parish reverentially and mournfully entreated the right reverend bishop and the magistracy, both verbally and in writing, to inform them of the reasons for this harsh procedure, and to console them in their affliction and their conscientious distress, by stating to them the position of the case; yet notwithstanding all their endeavours, they are unable to learn anything; and to the painful feeling caused by this uncertainty is added that of inconsistency, since the venerable consistory itself says, ‘ that their pastor has not rendered himself guilty of any moral or political crime, but has merely been desirous of leading a hidden inward life with God and Christ.

‘ That our pastor should have committed anything against your Majesty’s supreme will and command, or that his manner of life, which has been based upon an inward consciousness and a loving confidence in the doctrines of God, and his holy Son Jesus, should have been displeasing to your Majesty, his parishioners, whose numbers amount at the least to four thousand, cannot possibly believe. Hence they most humbly pray that your Majesty and the supreme court would be pleased to take the part of the forsaken and destitute parish, restore its pastor to it, shorten his imprisonment, or at least alleviate it, and hasten and terminate the proceedings against him, since the requests of the congregation to the venerable consistory on this account have hitherto been fruitless.

‘ The parishioners are ready to pledge themselves and to stake their lives, that neither the church nor the state have anything to fear from this man. His parishioners, four thousand in number, have for nine years, been eye and ear-witnesses that he is full of good and patriotic sentiments,

bears every public and private burden with unexampled patience and cheerfulness; furnishes contributions, quarters, and relays, as well as every thing else, often beyond his ability, and very frequently and without being called upon, incites himself and his parishioners to obedience towards our monarch and the constituted authorities, and to voluntary contributions for the sick and wounded military. His manner of life is blameless, and his doctrine purely catholic and scriptural. The whole parish is highly satisfied and tranquil under him, only the neighbouring clergy envy and persecute him continually, because they think themselves insulted and slighted by his active and extraordinary zeal, and by his good example and doctrine. Hence disunion has found its way into our parish, and the reproach is spread that he is a foreigner, and ought not to have the living. It is lamentable that such a valuable ecclesiastic, who is already sixty years old, and besides that, sickly and infirm, having by his unwearied labours in the duties of his vocation brought premature debility upon himself, should be thus vexatiously persecuted, as if he were the greatest criminal, and as if they sought by this means, in opposition to the pious doctrines of our church, to render him weak both in mind and body; and this will in reality soon be the case, unless your Majesty graciously condescends to afford him favour and protection.

‘The parishioners wish no other pastor, and most humbly beg that he may be restored to them. Every impartial clergyman and ecclesiastic, as well as the whole mass of the people, can find no reason why this valuable, pious, spiritually-minded, and intelligent man, should be robbed of his honour and authority, his spiritual power and beneficence, and even of his health, or be perhaps reduced to beggary in his old age, and compelled, sick and helpless, to leave the country.

‘Your Majesty, our most gracious lord and father, did, on the 20th September, 1812, most righteously receive the

petition in favour of the Rev. M. Boos, against the disturbers of the peace, which was presented by the deputies of the parish, in an audience graciously vouchsafed to them, and were pleased to determine that justice should be done to our pastor, and that the calumniators and agitators should be punished according to law.

‘It is certainly quite in opposition to your Majesty’s will, that this punishment has never been inflicted; hence it is that so much disturbance still prevails upon this matter, and that dissensions are still fomented by malicious and defamatory individuals.

‘We call to mind with tears your Majesty’s paternal and patriotic words, ‘If you, my children, are, as you say, girt about with truth and righteousness, you will also be dealt with according to truth and justice, and may always come, as well as your pastor, and seek and find protection.’ These gracious words, so kindly expressed to us at the audience on the 20th September, 1812, we have faithfully kept in our hearts, and will never forget them. Hence our dejected and persecuted parish applies to your Majesty’s righteous heart, and to the righteous decision of the supreme court, since there is neither help nor comfort to be found for us at Lintz, in our destitute and forsaken condition. We therefore take the road to Vienna, in order most humbly to entreat assistance, and shall not cease until we find a willing ear and mercy; but should it not be practicable to grant us this favour, the parish begs, that at least their pastor may be sent for to Vienna, that he may be able to defend himself there in person, and be examined where he will be out of the reach of the influence of envy and party-spirit.

‘These are the reverential and obedient sentiments of two-thirds of the parishioners, and in confirmation of this, not only have the judges and some of the members of each of the nine sections subscribed this petition with their own hands, in the name of the rest—but the latter have also

signed a separate list in defence of their pastor, and for his being retained amongst them.

' Gallneukirchen, the 2d Sept. 1815.

BOOS TO A FRIEND,¹ WHOSE LETTERS HAD ALSO BEEN SEIZED.

' Sept. 1815.

' I can only tell you, in haste, that I shall not resign, but await the emperor's decision. Such is the will of God, as well as of the parish of Gallneukirchen, which stands or falls with me. They cannot substantiate anything properly, either as a theological or political crime. Much might be falsely ascribed to, and forced even upon Christ and Paul. We will, therefore, let the emperor speak, and hear what he says to the words you once used, ' I greet the head-quarters of the faithful ; ' for out of this they seek to forge host of secret societies. But certainly such an idea never entered into your mind or your heart. Thus P—— also wrote, ' I rejoice that everything must take place so silently in this chapel in the church.' Out of this they made a new church in the church, a secret pietistic society, and I know not what. Take the part, therefore, of your own salutations, and become the interpreter of your own expressions and greetings. I will meanwhile continue your prisoner.

' Thank Sailer for his extremely consolatory letter, and for the place which he has prepared for me. My message to him is, that I will wait to the end, even should I wait myself to death in faith and in bonds.

' A door has been opened for Anna Schlatter in the consistory. They intend to correspond with her and convert her. Her letters are commended, but not yours and mine. They say they will make up for what we neglected concerning her—that is, endeavour to bring her into their form of worship.

¹ The Rev. Mr. Bauman, curate of Landshut.

‘I thank you, in particular, for having comforted Tertius with the prospect of a hiding-place. He was almost on the point of sinking under his sufferings, when God sent you to comfort him. You dear consoling angel! never stay away so long again! Have you no idea what it is to be on the Mount of Olives? You must no more write to Tabor. Direct your pen towards Gethsemane and Golgatha; for you are yourself always in affliction, from your continual indisposition.’

GRACE IN CHRIST IS NO ILLUSION.

From his letters.

‘On the 8th of Sept. 1815, it was said to me by way of reproach, that our awakenings in Gallneukirchen were mere illusion, imagination, and self-deception, to which I answered,

‘1. That illusion and imagination lasts only a short time—its character is transitoriness. But this awakening, this joy and peace in the Holy Ghost, through faith in Christ, has continued with me and many hundred others, for twenty-five years—from 1790 in Kempten, to 1815 in Gallneukirchen. Therefore truth and reality and something divine must be concealed under it, since it is scarcely possible that hundreds and thousands of individuals should deceive themselves for such a length of time together, particularly since what is called a delusion has been so continually vilified and calumniated from that period to the present time. That which is the work of man, and only an illusion, passes more rapidly away, and cannot stand the test of twenty-five years.

‘2. Paul on the way to Damascus was surrounded by a heavenly light, and was suddenly changed from a wolf into a lamb, by the appearance and voice of the Lord. He was

¹ A name applied to M. Oberdofer.

afterwards caught up into the third heaven, when he heard unutterable words ; the Lord or an angel frequently appeared to him in the night, and spoke with him. Was that also an illusion? Cold reason, inexperienced in divine things, says, indeed, with Festus, " Paul, thou art deluded ! thou art beside thyself ! " (Acts xxvi. 24.) But faith replies, ' I am not deluded, most noble Festus ! but speak the words of truth and soberness. King Agrippa knoweth of these things. King Agrippa believest thou this ? '

' 3. Alderman Höllinger, in Gallneukirchen, five years ago, breathed out threatenings like Saul against Boos, and the faith which he preached, as every one knows. But on reading the passage in Rom. ix. 30 to the end, on Trinity Sunday, a heavenly light suddenly shone around him, producing similar effects. ' From being a Saul,' said he, ' I became a Paul ; I saw clearly, that the clergyman was in the right, and that I was in the wrong.' With the bible in his hand, he ran to me weeping, entreated my forgiveness before witnesses for all his calumnies against me, kissed and embraced me, and is, since that time, the most zealous defender of his pastor and the doctrine. Tell this aged and pious man, that his faith and light is an illusion, and hear what answer he will make !

' 4. Every one knows, that more than four thousand of the inhabitants of the parish take the part of their pastor and the faith he teaches, and have done so for five years together, with ardent zeal, so as even to go to the emperor on his account—is it likely that so many individuals should be blinded by mere delusion for so long a time, and be at so much trouble and expence ?

' 5. Is it rational to suppose that Professor Sailer, Feneberg, and others who, at first, regarded and rejected the awakenings which took place twenty-five years ago, as mere delusion and imagination—as the consistory here now does—that Sailer, who has tried them for twenty-five years together, with more than a hundred of his friends and

scholars—that all these have been deluded for more than twenty years? The former has made his sentiments known respecting these awakenings, in Feneberg's life, after having tried and examined them for twenty years together.

'6. Christ continues his work upon earth in the conversion and salvation of mankind, without interruption, and our awakenings are like those which he himself caused in Zaccheus, Matthew, Peter, Paul, the sinner at Jacob's well, Nicodemus, Mary Magdalene, the man that was born blind, &c., and like the awakenings effected by the apostles and their followers in the cases of the Philippian jailer, Lydia, Cornelius, and Onesimus; and those on the day of Pentecost, in Samaria, Antioch, &c. They that have been awakened amongst us heard and received the same gospel with the same gladness and thankfulness, as glad tidings, which they had never heard before, and walked, renewed, in the Lord.

'7. It is not merely the parish of Gallneukirchen that is thus deluded, beside itself, and stupified, but more than twenty other parishes in Bavaria, Suabia, Switzerland, the Palatinate, Hungary, &c. Ought it not rather to be regarded as that fire, which Jesus is desirous of having kindled everywhere—as that Spirit which he has promised to pour out upon all flesh?

'8. Our awakened people were formerly poor in spirit, distressed, hungry and thirsty after righteousness, and mourners on account of their sins. But to such the kingdom of heaven is promised, to such the gospel must naturally be preached with effect. Is it likely, therefore, that just the most humble, the most zealous, and the most pious of the whole parish, should be deluded, and the proud and impious have alone the true light?

'9. These awakenings have produced the fairest fruit of morality and godliness. He, for instance, that had stolen, gamed, and revelled, now does so no more. They that formerly served God servilely, now love him filially; they that for-

merly neither read nor understood their bibles, now read and understand them with joy. Are these good fruits the work of an illusion? O that all the world were thus deluded! Such delusions would neither be injurious to church or state, even were they secret. (But they are made sufficiently public.)

‘ 10. The occasion of all these awakenings was a preached gospel both at home and abroad. Does the gospel therefore only delude the souls that seek God, and not save them?’

‘ 11. Sailer, in Feneberg’s life and in his pastoral Theology, as well as in his supplement to Huth’s affair, represents my mode of teaching as purely apostolical, and my congregation agree with him.

‘ 12. The venerable consistory and the supreme court have, during the last five years, published seven decrees against the cause; but I read in none of them of illusion or deception.’

ANOTHER REPROACH.

‘ Waldhäuser said, in the presence of the consistory, that our sacred cause was a mere woman’s matter. My answer to this was,—

‘ 1. It is not true; for there are hundreds of men besides, and even those who rank in the world as professors, authors, presidents, deans, clergymen, baronets, &c.

‘ 2. But if women, children, and simple-hearted people attain sooner, and in greater numbers to a vital knowledge of Jesus Christ, the reason is

‘ *a.* Because Christ has promised them that it should be so. (Matt. xi. 25.)

‘ *b.* Because, according to Paul, 1 Cor. i. 26, not many wise, not many noble are called; but on the contrary there

were many that were unlearned and despised amongst the first Christians.

'c. Because women and simple-hearted people do not seek to comprehend holy things with the acuteness of their understanding, like the learned; but receive the thing with cordiality, good-will and faith; and when the heart is purified by faith, (Acts xv. 9,) they are then able to know and contemplate God, and Christ, and all divine things, better than Socrates himself.

'd. The pious female sex have from ancient times, generally sought God earlier, and more frequently, filially, and earnestly than the men. He that seeketh, findeth.

'e. The great mysteries of the conception, birth, and resurrection of Christ, were revealed first of all to women. Why is not Christ ashamed of commencing such great things with women? Why did he even reprove the eleven for not believing the women, who saw him first? Why did Christ establish his church and his kingdom in Samaria by means of a woman—a sinful woman? and Paul the church at Philippi by Lydia?

'f. It is said that the righteous man lives by his faith, and not by his understanding or comprehension. But women can believe as well or better than men.

UNCHRISTIAN HARSHNESS AND CHRISTIAN COMPASSION.

From a letter of Maria Oberdorfer's to Nandl.

'Sept. 13, 1815

'Sailer's letter to Boos, caused him and us all unspeakable consolation and joy. His kindness moved us all to tears. If he visits you, kiss his hands a thousand times for us all. May all the blessings of Heaven attend him at every step!

'On the 5th of Dec. I was with Mr. Waldhäuser. To

my great astonishment, he was this time quite different, mild, gentle, and kind, and suffered himself to be spoken to in a manner he had never done before. He told me that baron Gumpenberg had written to him, and threatened him with the displeasure of his king, if it were said that he spoke upon state affairs with Boos, on his journey through Gallneukirchen. He begged me to pacify him, and to assure him, that there was no idea of state affairs, nor any suspicion attaching to him on that account. He told me further, that Anna Schlatter had written to him, and praised her astonishingly. Her letter pleased him above measure; but he particularly commended her for having contradicted Boos in her letters, which they had seized. O this gratified them exceedingly, and they grasped it with both hands, in order to make use of it for the purpose of scourging him! He praised her also for her good sense, and that it was evident from her letters, that she was heartily in earnest about her salvation, and that it was therefore our duty, long ago, to have led her on, assisted her, and allured her over to our church; nay, we had acted very improperly in not having done this long ago, but neglected it. He, however, would do it, as soon as he could find time. In short, Anna Schlatter has appeased him, as much as he was enraged before.

‘Do continue to pray for our dear Boos, that the Lord would strengthen him, and grant him inexhaustible patience; for the cross presses heavily on his shoulders. And although he exerts himself to the utmost, and collects all his strength to bear his sufferings, and frequently says, that he is healthy and well, yet his health suffers dreadfully. He has already been again very ill, and suffered from his old complaint, until another stone passed from him. This has been twice the case during his imprisonment, when not a soul was with him, and he was not permitted to go out. He is now more strictly confined and watched than ever; a hundred jealous eyes are fixed

upon him, to prevent him speaking with a single soul, or saying anything respecting faith and Christ to any one. (Thus watches the world and the devil, lest his kingdom be taken away, and Christ enter the heart.)

‘To see him suffer so much, without being permitted to help and to serve him, and that for so long a time, without being able to see the end of it, and to be so minutely acquainted with his inward and outward sufferings—O, this is as painful to us, as it was to the women, who stood beneath the cross of Christ, or came to the sepulchre, lamenting to each other, and saying, “Who shall roll away the stone from the mouth of the sepulchre?”’

‘Boos has but two angels, that wait upon him in some measure, in his present painful situation—two noble-minded officers, a captain and a lieutenant. Sailer wrote to the former, ‘Compassion has taken refuge amongst the military.’ Taken refuge, truly! for it was totally lost and had disappeared from amongst the ecclesiastics. Boos has been hitherto supported and delivered in many respects by these two angels, for they know, love, and value him very highly.

‘I send you herewith an attestation drawn up respecting him by professor Ziegler, who, after he had thoroughly tried him on every point for a week together, and found him faithful, pronounced him free from all heresy and fanaticism. He is at present professor in ordinary at Vienna. The attestation is as follows:—

“The life and doctrine of Martin Boos has been excellently related and described in M. Sailer’s ‘Pastoral Theology.’ The faith concerning which M. Boos is examined, is the same which he has learnt from his childhood up in

‘Vitam, doctrinamque Martini Boos delineatam vides apud Michaellem Sailer pastoral-theologie. Fides, de qua inquiritur M. B. haec est, quam ab adolescentia in ecclesia catholica didicit, quam vero diu minus claram tenuit; dum tandem per frequens studium, meditationem, tentationem, ac per Dei illustrationem non solum verissimam et clarissimam vidit, cognovitque, sed eo usque adamavit, ut omnium hominum, maxime fidelium animos pari in

the Catholic Church, but which for a long time was not clear and evident to him, until at length, by diligent investigation and reflection, as well as by trials and divine illumination, he not only vitally and manifestly recognized it as that which is most true and clear, but also loved it so much, that he sought to fill and influence the hearts of all men, and especially of believers, with equal love to and confidence in Christ crucified, and therefore also ardently and urgently entreated that all men would let themselves be rescued and saved by this vital religion.

'This statement of the case is the result of much and lengthened intercourse, both in writing and personal conversation, which I have carried on with Boos on the subject of living faith.

'Linz, the 9th August 1815.'

'GREGORY THOMAS ZIEGLER,
'Public professor of dogmatic theology
and church history.'

REPORTS FROM VIENNA.

Maria Oberdorfer to Anna Schlatter.

'Gallneukirchen, October 7th, 1815.

'I have been to Vienna to inquire how it stands with Boos's affair, and what they will do with him, but have

Christum crucifixum amore, et confidentiù accensos cupiat, atque eandem sibi religionem persuadeant cuncti enixe precetur.

'Lincii, 9 Aug. 1815.

'GREGORIUS THOMAS ZIEGLER,
'Theologiæ dog. et hist. ecclasticæ professor publicus.

'N. B. Hanc delineationem abstraxit, deditque post multa, et longa tum oretenus tum scriptotenus de fide viva mecum habita colloquia, idem, qui supra.'

not heard much that is pleasing. They know not what to make of the matter, and are full of doubts and scruples. One says this, another that. Some look upon him as a Protestant and a sanctimonious saint, who stands in a secret connection and fraternity with foreigners—(as if Christians could regard their brethren in another zone as foreigners, and as if it were a crime to exemplify the brotherly love which Christ has enjoined upon us, “Ye are all brethren!” That which in the primitive church was the characteristic mark of Christians, is now regarded as a crime against the state)—as having something peculiar in his sermons; as desirous of converting the whole world; and say that he ought to act like others, and not make himself so particular; he would then be able to live in peace like others.

‘Others told me, in plain terms, ‘You will not have him again; he will not be restored to his living.’ But the court-agent, who had made minute inquiries of Gruber the reporter, told me at last, he hoped that in three or four weeks, every thing would be settled; that Boos would return to his parish, and that his present incarceration was merely a slight punishment to make him more prudent, and cause him to break off his foreign correspondence. But that if the matter were protracted beyond that period, he would write; and that two of the parishioners ought to be sent as a deputation to the archduke John, who at present administers the government in the emperor’s absence, and it was his opinion that an audience would be granted them.

‘The consistory at Lintz told me that I must not read any more to the parishioners, give instruction to no one, and not take Boos’s part too warmly, otherwise they would also attack me. On my defending Boos, and inquiring whether they could say anything evil of him? they replied very modestly and civilly: ‘Oh, no, we do not say that; we know that he is one of the best of men.

We are well satisfied with his walk and his whole conduct.'

'A clergyman at Steyer was recently desirous of exchanging parishes with Boos; but Boos would not consent to it, because the parish lay in the same diocese, and the bishop had once for all sworn that he would no longer endure him in it.'

INWARD TEMPTATIONS AND OUTWARD CALUMNIES.

Boos to Anna Schlatter.

'*Lintz, October 22d, 1815.*

'If He does not set us at liberty, yet He comforts us in a variety of ways. Meanwhile, I am like your sick neighbour, who waits for his dissolution with sighs and tears, and as often as he weeps, the parental love of God meets him with consolation. The prisoner then again forgets his bonds, and praises God. I wish, however, that you could relieve me for a fortnight from this purifying fire, whose inward and outward flames mingle together. I would gladly partake of your evening fare, and you would then be able to see the difference between my repast and your own, and between my trials and yours. For know that I here experience violent assaults of faith and conscience, from within and without, sometimes so much so as to make me weary of my life. All that the unbelievers now write against S—— H—— and Zobo, is most punctually brought to me in prison by Hasslinger, my keeper, with a malicious joy, and hence the tempter takes occasion to tempt me inwardly; and you know that our best victory is only half a victory. Ought we not to cut unbelief asunder with the sword of faith? Must we alone be salted with fire and with the spirit, and not they also? If lies dare openly stand forth against us, truth ought to do so too. During

my whole life, I have never published a single letter, and yet the fools write all against me—have never willingly left my cell, and yet I am become, against my will, a spectacle to God, to angels, and to men. How is this, and wherefore is it?

‘God reward you for having written to my household! They were uncommonly comforted by it. Oh, do so once more! The poor creatures, like myself, are violently tossed to and fro upon the stormy waves; for every day there comes a new blow for them and me; so that it is a wonder that they still continue in the faith, and are even able to inspire me with courage,

‘Certain intelligence has been received from Vienna, that our faith is looked upon as an overstrained religious idea, although without any bad intention, and also that I am left so long in prison, simply that I may recover from this state of religious excitement, and cease from corresponding with foreigners. But the people at Vienna do not regard the matter so unfavourably as here at Lintz. ‘I have helped him once already,’ said aulic councillor Gruber, ‘and if I can help him again, I will do so.’ But man can do nothing, God alone can help; and if he will not help, we will still believe in him.

THE BRIGHTEST JEWEL IN HIS CROWN, HIS LOVE TO HIS
ENEMIES.

‘I was yesterday visited by Brunner, vicar of Pöstlingberg,’ who, for the last five years, has been my chief persecutor. I spoke to him concerning my faith in Christ, and sought to remove the misunderstanding. We were reconciled to each other amidst kisses and tears. He now

¹ Who continually endeavoured to obtain the living of Gallneukirchen, and at length succeeded in doing so, after having excited, carried on, and maintained the whole of the persecution against Boos.

intends going to the bishop, in order to request him to give me liberty to visit him, which however will not be granted; because the bishop only yesterday refused my request to be permitted to go out. Meanwhile it has caused a great sensation here in the convent, that we two have kissed each other, since every one knows that Brunner has been labouring at my overthrow for more than five years. Hasslinger, at my request, sent Brunner to me. On this occasion I experienced the blessedness of loving our enemies and of reconciliation, to such a degree, that I was unable to close my eyes till three o'clock this morning.' ¹

VISIT FROM THE BISHOP.

'After twelve weeks had elapsed, the bishop yesterday visited me again for a few minutes, and lamented that the affair was so long protracted in Vienna—promised that he would accelerate it himself, and told me to have patience. On this he disappeared, and visited a fellow-prisoner, who, on account of drunkenness, has been ordered to drink water for three or four days; for know that I am reckoned amongst the transgressors, even the very worst of them: (1 Cor. iv. 9.) But still mere corporal imprisonment would be a paradise to me, if an inward captivity were not combined with it, and with the inward, a bondage which is most inward. Oh, you cannot imagine or believe without experiencing it, how indescribably one's faith is frequently tempted and tormented in prison! I experienced this during my first imprisonment at Augsburg, and here likewise in the same manner. But after three days, one is always restored to liberty and inexpressibly comforted. It is an alternate descending into hell and an ascending to heaven, a being wounded and healed again.

¹ If this be not true religion, orthodox sentiment, and the genuine effect of saving faith—where are they to be found?

‘ I am glad that it goes well with C—— and P——. I am obliged to suffer myself to be vilified respecting every one to whom I have preached the gospel with effect. Wherein have I spoiled and ruined you ! And yet for your sake also I must suffer bonds and calumnies. But there is no remedy for it. Let them only, by their good conduct, cast the liars and blasphemers to the ground.’

‘ *October 26th, 1815.*

‘ I have just heard that the supreme court at Vienna has written to the authorities at Lintz to tranquillize the people at Gallneukirchen for the present, the proceedings having been sent to Italy for the emperor’s decision, and that their speedy termination was hoped for and expected.

‘ On the same day, five unbelieving peasants of the hostile party in the parish, rushed furiously into the convent, and said, ‘ We hear that we are to have our vicar again ; but we will not, because he is a Lutheran ; the prior must therefore keep him and confine him closely.’ ‘ That does not depend upon me,’ said the prior, ‘ nor upon you, but upon the emperor ;’ and told them to go their ways. They must therefore have already heard something. Now aid us in our prayers, that the Lord may turn the emperor’s heart.’

‘ *Nov. 9th, 1815.*

‘ It was lately communicated from Vienna, by the agent of the court, that the affair had again taken another turn, and that Boos must have made himself extraordinary enemies ; but at the same time the consolatory supposition was left him, that they perhaps seek by the apprehension of an evil result, to divest him more fully in future of his extravagant ideas respecting faith.

‘ Hence you see the disease, and the mode of expelling it from me. Divesting me of my overstrained ideas re-

specting faith, is the same as divesting me and making me cease from believing in Christ. You see also that I have extraordinary enemies; of this I am well aware; they are the princes of the air and the earth.'

THE BLESSING ATTENDANT UPON WAITING.

From a Letter of Boos's to the Rev. Mr. Baumann.

'Nov. 19th, 1815.

'Your sympathizing heart desires to know, how matters are standing with us at present. Every thing is in *statu quo*; I in *vinculis* (in chains), and the proceedings in the hands of God and the emperor. For the last fourteen weeks, or rather for above five years, the parish and myself have been waiting for a decision and deliverance.

'Meanwhile, our waiting is not without its blessing. Every one asks, What has occurred? and thus is made acquainted with it. Even Brunner himself made inquiries in the prison; we kissed each other and were reconciled.¹ The light has also risen upon a curate in my neighbourhood, by means of my little ones; he is now glad and rejoices in the light, and intends visiting me very shortly. Rejoice with us, because I have been always the only fool amongst the clergy. The judges are also more humane, even Waldhäuser, the most violent of them. It is slowly and through much tribulation and vexation, that we must enter the kingdom of God, as you well know. Pray and wait with us.

'Madam N. showed at first a wish to believe, and M. sought to assist her in the matter; but then came Satan

¹ But on Brunner's part, it was alas! only a Judas kiss; for he continued the same persecutor he had been before. But it is evident from this expression, that Boos meant it sincerely, because he rejoices in the supposed reconciliation.

and sowed tares,—envy, jealousy, and offence in her heart. M. was compelled to flee. These are secondary sufferings. Who can tell what must be endured when the storms commence! May God preserve you!

‘They say that the pope has commanded all the clergy to preach the gospel. I am glad of this. Frint says in Book IV. that mankind, through mere moralizing, have become demoralized. Continue to pray in the possession of light, love, and life, until you wholly become life, light, and love. Christ makes all that believe on him righteous, (Rom. x. 4,) even

‘Your captive in the Lord,

‘Boos.’

NEWS OF THE IMPERIAL DECISION RESPECTING BOOS.

From a Letter of his to Anna Schlatter.

‘*Lintz, Dec. 21, 1815.*

‘At seven o’clock this evening, being St. Thomas’s day, whilst the bells were tolling, for what is termed Christ’s agony, the youngest Carmelite brought me, in prison, the intelligence that my sentence had been pronounced by the emperor to the following effect:—

‘1. That I continue vicar of Gallneukirchen, and receive all the parochial revenues, deducting what is necessary for the maintenance of two or three ecclesiastics.

‘2. That the living will be provisionally occupied by another.

‘3. That when the storm is laid, and I dismiss my overstrained religious ideas, I am at liberty to apply for another benefice.’

‘I kiss the gracious imperial rod, and receive it as from God, who does all things well. All of you thank God with me.’

‘ Dec. 24.

‘ My enemies are dissatisfied with the proviso contained in the sentence. My friends congratulate me.

‘ My flight therefore does not necessarily take place during the winter ; for all here tell me to stay and not to resign nor emigrate.

‘ Whither they will send me is still a secret ; their wrath will still make my life bitter enough, and all merely from zeal for God.

‘ They speak as if they would confine me in another convent ; but I doubt whether it is permitted them to do so ; for the sentence is more lenient.

‘ It is exactly five months this day ; and I am still in my old damp prison ; for nothing has yet been officially notified to me ; but all seem to know my sentence as if by intuition. Only they say nothing to me about it, but continue to menace me as before.

‘ O how can I reward you and all friends for having comforted me in such a manner in my affliction, and endured with me till the end ! I am unable to do it. God alone can repay the mighty debt. May he reward you for it, and your children’s children, unto the thousandth generation ! Amen. Amen.’

DISSATISFACTION OF THE PARISHIONERS AT THE DECISION
OF THE COURT.

From a Letter of Boos’s.

‘ Lintz, Dec. 25, 1815.

‘ Although I am almost entirely disabled from writing by rheumatic pains in my right hand, caused by the dampness of my cell ; yet still my diseased hand must inform you, that my parishioners are universally dissatisfied with the strange decision of the emperor. They will not believe that it has emanated from the emperor. And should it be so, they will protest against it, and ask to have the benefit of

their vicar's labours, who has thus been confirmed by the court; and not merely to feed and clothe him. They will therefore write immediately to the emperor at Milan, or even travel thither to him if needful. Meanwhile I must remain a prisoner, and wait the result. And this I will do; for whither should I go in the depth of winter?

'To this day, I know nothing officially respecting the decision, although it is well known both in town and country.

'Marcus, who was my fellow-prisoner, has since his liberation preached up my innocence and my faith in every direction. This causes a sensation amongst the people, since he loudly says, 'We have all been in darkness and error; Boos alone knows Jesus Christ, &c.' Hasslinger has requested me to make him a believer; I attempted it for the Lord's sake; but I know not whether it will be durable or not.

'Let us now hear how matters go with you; you have seen how it fares with us; we are dreadfully shaken together as in a sieve.

'I know not whether I shall be able to write again. I have sought first the kingdom of God, and lo! an incumbency is assured me by the emperor. I have reason to be satisfied with the decision; but have my parishioners cause to be satisfied with it also?

'Hasslinger lately said in an angry tone, that I ought at length to be converted myself, in order that I might be employed in the pastoral office, and not eat my bread in the east for nothing!' (So said the man who told him to visit the abovementioned Marcus, a prisoner at the same time with him, and who long pretended to be converted, but at length openly manifested what he was—that he loved the praise of men rather than the honour of God.)

'Even as Fenelon, in his time, wrote to all kinds of people, men and women, old and young, the sick and those

that were in health, princes and beggars, when they sought advice and comfort for him in their doubts and difficulties on the path of salvation, so did likewise the writer and his correspondents, without having an idea of being implicated on this account as belonging to a secret association. I will, therefore, sincerely and conscientiously confess everything, and relate how the correspondence originated with every one in particular, both at home and abroad.

‘My first and principal correspondent is MICHAEL SAILER, at present professor of moral and pastoral divinity at Landshut. I have carried on a correspondence with him for upwards of thirty years; for I studied under him in the University of Dillingen, between the years 1780 and 1790. Even during that period, he won my whole heart and confidence, as he did that of the majority of his pupils. On being separated from him, and devoted to the pastoral office, I invariably applied to him, as a young ecclesiastic, in every difficult case which occurred to me in the discharge of my pastoral functions, and requested his advice and instructions how to act, as did almost all who had studied under him, and he never refused them to any one. This I did also during my residence in Austria; and made so little a secret of it, as to do it freely and openly, with the knowledge and under the inspection of my dean, my vicar, Bertgen, and the late worthy bishop Gall; I also frequently gave them his letters to peruse, both of them being readers and admirers of his writings. They also on one occasion invited him to visit them during the vacation, and travelled with him to Gallneukirchen and Vienna. No one thought then of a secret correspondence, or of a secret pietistic association.

‘The second of my foreign correspondents was MICHAEL FENEBERG, late vicar of Seeg and Voehringen. He was my countryman, relative, and friend, was brought before the inquisition with me at Augsburg in 1797, and my vicar, whom I served as curate, after the amputation of his right

leg, for two years together, merely for my board. See his life, written by Sailer, Munich, 1814. On my travelling to Austria, after the inquisition at Augsburg, to minister in the pastoral office there, under the late Bishop Gall, it was natural that each of us, being so nearly allied both in the flesh and spirit, and having suffered so much together, should occasionally write to the other, and inquire after each other's welfare; and since Feneberg was so full of piety and faith in Christ, it was also quite natural that he occasionally referred to his faith in his letters. But there was no idea of any secret connection, either at the origin, or in the continuation of his correspondence.

'My third correspondent was PRESIDENT VON RUOSCH. With this eminent lawyer and still more eminent Christian, I first became personally acquainted whilst I was curate at Seeg, where he and his son paid a visit to my vicar Feneberg. In consequence of his staying some days in Seeg, and his being, according to the inner man, of one mind and spirit with his old friends Sailer and Feneberg, we soon likewise became one, and friends for the Lord's sake, at the vicarage of Seeg; and as he committed his only son Alois Ruosch to us there in Seeg, for his further education and improvement, and as Feneberg, Bayr, and I mutually laboured at the education of his son, a correspondence very naturally commenced from that time. And because Ruosch was, and still is very religious, so were also his letters, with which he occasionally honoured me even after my emigration to Austria. But neither Ruosch nor myself thought at the time of any secret unconstitutional connection.

'The fourth was XAVER BAYR, at present vicar of D——. The origin of my friendship and correspondence with him lay again in the nature of the thing. We studied together at the University of Dillingen under Sailer, were fellow-pupils, lived, laboured, and suffered together for two years, as curates in Seeg, were together in the inquisition

at Augsburg, in 1797, as may be seen from Sailer's *Life of Feneberg*; and had one and the same habitation, fare, labour, suffering, mind, spirit, faith, hope and love. What was therefore more natural, than that after I was settled in Austria, and he in Suabian Algau, we should occasionally write to each other, without ever thinking of any secret connection or of a prohibition! And certainly, it is only proper that divines should converse upon and write to each other respecting divine things.

‘My fifth correspondent was JOHANNES GOSSNER, formerly pastor in Munich. He studied after me at Dillingen, was also curate to Feneberg in Seeg, and my companion in the inquisition and affliction at Augsburg in 1802. Similar experience, studies, sufferings, and destiny made us friends. On my coming to Austria, he also inquired, in a few occasional letters, respecting my welfare; and because he is the author of several religious works, he sent me, on account of our former friendship, some of his productions, and requested my opinion concerning them. This again rendered our correspondence religious; but neither of us imagined that our friendship, which had been of such long standing, was a secret association.

‘The sixth is JOHANN LANGENMAIER, formerly vicar and superintendant of the schools in Kirchberg, near B—, but now assistant preacher in G—, in Hausrückviertel. He was also my contemporary and fellow-student at Dillingen; and as bishop's chaplain in Augsburg, my comforter in the inquisition there for nearly two years together. He was also my nominee, on taking possession of a legacy and library, which I inherited just at that time from my late uncle, fiscal and ecclesiastical-councillor Kögel. Langenmaier took charge of the whole, and by degrees sold all that I could not take with me to Austria. It was therefore very natural and necessary, that we should occasionally correspond together on temporal and spiritual things. I knew not a single word, for many years, respecting the connections

into which he subsequently entered, and on his revealing them to me *ubi pudor jam erat factus* (as matter of conscience in his letters,) I was more afraid than he. But what was I to do with this *homo peccator*?¹ I could not easily detach myself from him, because he had shown me so much kindness in Augsburg before my departure, and afterwards in upper Austria, and also because he had still to account to me for a variety of things, from the time of my being in Augsburg. Our correspondence, it is true, was on mixed and delicate points; but at least not prejudicial to the Austrian government, or to religion.

'My seventh correspondent was J. WEINHOFER, vicar and vice-archdeacon of Pinkafeld, in Hungary, a particularly pious, anxious, and devout individual, who had been for a long time in correspondence with Professor Sailer of Landshut. But since he was never able to tranquillize his conscience by means of Sailer's books and letters, (for he had no other acquaintance with him,) he wrote in 1811 to Sailer, to permit him to visit him and personally converse with him at Landshut. Sailer gave him permission, but wrote to him, at the same time, to visit Boos in Gallneukirchen, in his way through Lintz, and lay open his state of mind to him. This took place in May, 1811. Weinhofer arrived therefore, completely unexpected by me, and informed me how Sailer had directed him to me, as also of his matters of conscience. The Lord purified and tranquilized his heart through faith in Christ, and he returned peacefully and joyfully into his own land, after having stayed a few days with me, and postponed his journey to Landshut for that time. Here it was again quite natural that he should frequently write to me from Pinkafeld on matters of faith and conscience, make inquiries of me on several points, and seek further comfort and advice con-

¹ Regarded as such by the bigotted Catholics, from having attacked the law of celibacy.

cerning the salvation that is in Christ, until the present time. Both of us can testify upon oath, if required, that we thought of no secret association.

‘ My eighth correspondent is BARON GUMPENBERG, a Bavarian by birth. This young nobleman was brought to a vital knowledge of Christ, by B. Pf——, R—— and G——, and also, as he told me, by the letters which I wrote to the two latter, without being aware of his reading them. Though personally unacquainted with me, he once wrote to me at Gallneukirchen, and as his letters prove, testified and expressed the joy, which he and his cousin B—— R—— experienced in the faith and knowledge of Christ. And because I was convinced that he had found the treasure hid in the field, and was not in error as to the ground of faith and salvation, I replied to him, assuring him of my sympathy and the pleasure I felt on the occasion, and confirmed him from time to time in his incipient but genuine Catholic faith. In the year 1815, he asked me whether he might visit me, and become personally acquainted with me, on an intended journey to Prague or Vienna. Not foreseeing that the quiet and religious visit of such a piously-disposed young nobleman would excite any great sensation in Austria, I unhesitatingly granted his request, even as I had previously done to Weinhofer and others. On his arriving a few days before Whitsuntide, I immediately requested him to give me his passport, which was signed by the police in Lintz for the journey to Gallneukirchen, and sent it the same day, by my curate, Mr. Prandstetter, to the police-office at Reidegg, where it remained until the baron's departure, which took place a week after, and was then fetched away from thence, after being duly inspected. For because I could not furnish him, as he supposed, with any letters to Vienna or Prague, he altered his plan of travelling thither, and remained so much the longer with me. His presence was a source of edification to the whole of my flock. For in-

stance: he publicly confessed and communicated on Whitsunday; he daily attended divine worship; he listened attentively to my public and private discourses, and his whole deportment, as every one must testify who have seen him, was omnibus innocens et nemine nocens, (harmless to all and injurious to none.) It happened as it were accidentally, that he spent part of his time with me, part with the schoolmaster, and finally also with some of my parishioners, who like himself had only recently been brought from a dead to a living knowledge of Christ. He presented them with Catholic Ratisbon bibles, and with copies of Thomas à Kempis; he rejoiced with them, and occasionally read to them out of these books. Let them be examined, and they will testify that he never spoke or read the smallest thing against the Catholic religion or the state. But the reason of his spending part of his time with some of my parishioners, was because some of them, who saw him at the vicarage and in the church, urgently requested him to visit them. Too weak to refuse them, and supposing there was nothing wrong in it, he complied. Another reason was, because they knew that he generally presented New Testaments and Thomas à Kempis to those whom he visited; and thirdly, because just at that time, in consequence of having to administer the sacrament in distant places, and to prepare my sermons, I had not time to entertain him. I was also obliged to travel to Lintz to assist at the installation of the bishop. The time therefore began to appear tedious to my guest, since the curates did not converse with him, and hence he was glad, during my absence or other occupations, to converse upon God or Christ with those amongst the peasantry who were child-like and well-disposed; for they all became fond of him, on account of his humble and artless deportment; and on his departure, they came in crowds, without his or my knowledge or consent, to the gate of the vicarage, took leave with tears, and wished him a prosperous journey.

'Pray for me,' said he, 'that I may continue in the grace of God!' These were his last and only words. All who saw and heard him from beginning to end, are able and willing to testify upon oath, that they did not hear an improper or uncatholic word from his mouth; and that he neither stands with me nor any one else in a secret association, he is daily ready to confirm upon oath, either before his king, whom he served six years in the quality of page, or even here at Lintz.

'The ninth of my correspondents is BARON RUFINI, lord of the manor of Weiher, in Bavaria. This individual is cousin to Gumpenberg, and having been brought to a vital knowledge of Christ, partly by the distresses he experienced in Russia, and partly by G—— and L——, who are clergymen in his neighbourhood, he wrote to me likewise, without my concurrence, nor am I aware who incited him to do so. And because I saw that he was under the influence of the grace of God, like his cousin and that, like him, he did not err in the ground of faith and salvation, I replied to him with the joy that all angels and good men experience over one sinner that repenteth. I herewith annex the history of his life and conversion, which he wrote himself and published; in which farther particulars may be learned respecting him. To this hour I have neither seen nor known him personally; and he also is ready to travel hither and testify upon oath, that he is not connected with me in any secret association.

'The tenth of my correspondents is ANNA SCHLATTER, whom I have also never seen, a tradesman's wife, and the mother of ten children, at St. Gall in Switzerland. This person gave her son, Caspar Schlatter, a youth of sixteen years of age, who was under the necessity of travelling, as a journeyman cartwright, in the year 1814, through Augsburg, Munich, Landshut, Lintz, Vienna, Hungary, Bohemia, and Saxony, several open letters, in which she requested those Christians of all confessions, who were

known to her by reputation, to afford assistance to her son Caspar, in the event of his falling into distress during his travels. When the latter, on his journey to Lintz, arrived there dripping wet, in consequence of being overturned with his luggage on a float upon the Iser, he drew forth the addresses his mother had given him to Christian friends, and found one to the Rev. M. Boos of Gallneukirchen, near Lintz. He determined therefore to go to Gallneukirchen with his luggage, in order to dry himself at my house. On his unexpected arrival, he showed me the letter of his worthy mother, of whom Professor Sailer had already spoken to me in terms of commendation. What was therefore more humane than my receiving this young Protestant into my house, and suffering him to dry his linen and clothes for four days, in order that he might afterwards prosecute his journey to Vienna? The youth Caspar communicated this to his mother Anna. The latter returned thanks to me and my household in a letter, from which resulted the correspondence between us. And since, according to Dannemayer and Friendaller, as well as many other divines, the Protestants are *one* with the Catholics in the ground of faith—this enlightened female, on this occasion, entered also into a religious correspondence with me, as appears from her letters. But she is also ready to confirm upon oath, before the magistrates of her town, that she stands in just as little connection with me, as it regards a secret association, as with the canons Walshauser and Hasslinger, with whom she corresponds at present on religious subjects, as she previously did with me in my imprisonment. Neither party have hitherto thought of making proselytes of each other; for ‘as things are at present,’ says Dannemayer, in his Church History, ‘I am persuaded no union can be hoped for; and therefore nothing remains but to hate no one on account of his religious confession, but rather sincerely love, tolerate, and try to perfect each other.’ In compliance with this

rule, I left the reformed Anna Schlatter to seek and honour God in her own religious persuasion, just as undisturbed as she left me in my Catholic confession.

‘My eleventh correspondent is MARIA OBERDORFER, an unmarried woman, and a Lutheran by birth, of the parish of Thening. From her youth up, she was piously disposed, anxious, devout, and sickly in body; but well instructed in the school of Appersberg, and uncommonly well versed and acquainted with the Holy Scriptures and other books. She once fell in with Roos’s Church History, in which she read of my doctrine respecting justification, and the sinner’s obtaining peace. She was astonished at finding that even in the Catholic church, (against which she had hitherto entertained strong prejudices,) there should still be a clergyman who was not under a mistake respecting the ground of faith and salvation. She imagined I had been dead long ago; but afterwards heard that I was still living, and was vicar of Gallneukirchen near Lintz. The wish and desire was excited in her, to become personally acquainted with me. She therefore came to me at Gallneukirchen, quite unexpectedly, in the middle of December, 1810, told me that Roos’s Church History, and her frequent distress of mind, had been the occasion of her visit, in order that she might converse with me respecting faith in the redemption of Christ, as the sinner’s only ground of peace, and that she might find rest and comfort for her soul. What was more natural than that I should give her the best advice and consolation I was able to do as a Catholic clergyman, and that I divested her of the common prejudices against our church. In short, her heart was tranquillized at the very first visit, and her mind enlightened upon many points. And because the weather happened at that time to be rainy, she continued some days at Gallneukirchen, and attended the Catholic church every day. She was extremely well pleased with every thing she heard and saw; and from that time a desire

arose in her to go over to the Catholic persuasion. She informed me of her wish. I told her to pray, examine, and consider it well; for it was an important step which she contemplated. She did so for three years together, and travelled also to Landshut, to confer with Professor Sailer on the subject. Sailer, like myself, told her to pray, examine, and duly consider it. During this long season of probation, a religious correspondence arose between her and me. For since it was known that she was of the evangelical religion, she dared not venture to visit and speak with me, lest the weak should be offended by it; hence it was carried on in writing. At length she decided upon becoming a Catholic, and because she resided at that time in Lintz, and frequently saw that canon Waldhauser prepared the proselytes for their entrance into the Catholic church, she went to him, stated her intentions, and requested him to give her the six weeks' instruction. The canon complied with her wishes. But when the Protestants perceived that she went to Waldhauser, and intended to become a Catholic, her family expelled her out of their hearts and their houses. She was therefore compelled, even during the six weeks' instruction, to hire a loft without a fire-place, at Dreyling, on the shore near Lintz, in order to be able to continue the instruction commenced. At length she made a public confession of the Catholic faith, in St. Matthew's church; canon Waldhauser and Madam von Rechberger, the chancellor of the consistory's lady, being sponsors. This was about the month of August, 1813.

'The winter then drew near, and it was reported that there would be war again. Oberdorfer, the new convert, was poor and sickly, and unable any longer to do any thing. She had hitherto subsisted on potatoes, which she earned by sewing, knitting, and spinning. Her room at Dreyling was without a stove; the Protestants refused to take her in, and she did not dare to go to Gallneukirchen, because

it was supposed she had made the vicar and many of his parishioners, whom she had occasionally visited in Lintz, during her intention of becoming a Catholic, Lutherans. To escape therefore from the hatred of the Protestants, and the outcry made by the Catholics, she wrote to Mr. Weinhofer, vicar of Pinkafeld, in Hungary, (with whom she had become acquainted when he was here in 1811, and who had encouraged her to turn Catholic,) that she was now become one, and inquired whether she might not, in her distress, remove into Hungary to him, at least for some time, until the storm amongst the Catholics and Protestants had subsided. Weinhofer gave her permission to come, and she continued with him in Hungary above a year. But because she never intended always to remain there, most of her books and articles being still at Lintz, as well as that she could not entirely agree with Weinhofer in matters of faith and conscience, and the storm that was raised against her having been laid, she came again to Lintz, and inquired of canon Waldhauser, whether she might be permitted to go, with the few things she possessed, to reside with a peasant's widow in the parish of Gallneukirchen; he gave her permission to do so, and thus she has been for more than a year with Anna Klam-baur, a brewer and tavern-keeper's widow, in the village of Klam, about a league and a half from the parish church, not as a servant, because she is generally ill for some days every month, but is permitted from compassion, to be in the tap-room, where she attends to her mistress's affairs, for a trifling salary and her board, spins in the winter, and in summer knits and sews for the family. Being frequently unable to come from Klam to the parish church, on account of illness, and the length of the way, she often wrote from Klam to her pastor, or else gave him answers to questions of a religious nature from the bible, for her edification, on Sundays and holydays. I, as well as all in the parish who knew her, must give her the conscientious testimony, that

she is perfectly blameless in her deportment, and possesses such peculiar gifts of writing upon religious subjects, that Von Bernberg, the lieutenant of the district, who was present at the commission held in Gallneukirchen in the year 1811, when some of her letters were read, would not by any means believe that these letters were written by a female of the lower class, but supposed that a Lutheran clergyman must have written them. The two canons, Waldhauser and Hasslinger, to whom she often wrote, must also bear her this testimony, that with all her poverty and weak state of health, she possesses uncommon capacity of mind. It was with real and full conviction, and from good grounds that she became a Catholic, and is so still to this very hour, with her whole heart. But because the common Catholics, who have the name, but do not possess the reality and spirit of their religion, do not really know her—she is compelled to this day to bear the suspicion and reproach of having become a Catholic merely in outward appearance, whilst inwardly she continues a Lutheran. But this opinion, according to my conviction, is groundless, false, and extremely unjust; for she gained nothing in coming over to us in an earthly respect, but scorn, contempt, and ridicule; before she took this step, she was esteemed and regarded by every one amongst the Protestants, as a light and an ornament of her profession; she foresaw that after this step, she would be anathematized by the Protestants, and mistaken and despised by the generality of the Catholics; yet she nevertheless resolved from inward and higher motives to become of our religion, nor does she repent of having done so to this day. She has neither taught nor seduced any of my parishioners, as some slanderously assert. Those that say so, ought to prove it, and if occasionally she writes or says anything on her way from the church, to some pious soul, regarding the sermon, or respecting the scriptures or divine things—by so doing she as little assumes the office of teacher, as when the heads

of a family speak with the children and domestics upon the Sunday's sermon, or upon the gospel, and strive to explain and render it comprehensible to them. I cannot conceive why the common people, amongst whom there is frequently so much real piety, should be forbidden to speak or read of spiritual things, since Paul, in writing to the common Christians of the primitive church, says, "Let the word of Christ dwell richly amongst you in all wisdom, with psalms, and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord." (Col. iii. 16. Ephes. iv. 29. 1 Thess. v. 27; xi. 14.) But I perceive how it is; the false idea is still entertained, that this person as well as myself are in error respecting the ground of faith and salvation. But we challenge the best and most enlightened divines patiently and meekly to examine us for a fortnight together, whether we do err in this respect; for in this matter we have a certainty in the Lord.

'This is pretty nearly the history and situation of the person above-mentioned. The impartial authorities may now judge whether there is anything prejudicial to the state or the church in the deportment of this person, or the circumstances of her life.

'The twelfth of my correspondents is the Rev. Mr. BAUMANN, of Landshut. Professor Sailer frequently gave this gentleman my letters to read, without my knowledge, and being also Sailer's secretary and the forwarder of his letters, he wrote to me on one of these occasions, though I had never seen nor known him, and expressed his joy and sympathy at the narrative of my faith and sufferings, both in former times and at present. I answered his letter, and thus resulted the present correspondence.

'In the year 1811, he came with a friend, on a visit of two or three days to me. They visited, with me, some of those of my parishioners, who were ill or had attained to a vital knowledge of Christ, and some of those thus visited afterwards returned the visit at the vicarage, as they went

to church, and without exciting attention. The conversation of these two gentlemen with me and my parishioners, was for the most part religious, like themselves. It was, therefore, upon God, Christ, faith in him, &c. Of this their hearts were full, this was their treasure; for the truth of which I appeal to all my parishioners who saw and spoke with them. On the fourth day, they took their departure, without exciting the smallest attention. A week or a fortnight afterwards, they informed me of their safe arrival, and on this occasion Baumann wrote, with inconsiderate jocularity, a salutation 'to the head-quarters of the faithful in Gallneukirchen;' and this inconsiderate slip of the pen (for it is nothing else) afterwards excited the suspicion of our having in Gallneukirchen, a new and different faith, a secret association, and even a HEAD-QUARTERS; and yet it was nothing more than a childish joke, as Baumann is at any time ready to testify upon oath.

'The thirteenth of my correspondents, is GALLUS POGGO. This individual studied divinity at Landshut until 1814, and was Sailer's attendant and transcriber; he was born at St. Gall in Switzerland, and is at present preacher and prefect in the catholic seminary at that place. This very artless and uncorrupted divine, had for some time longed to speak with me, (of whom he had already heard so much through Sailer,) concerning the state of his soul. After finishing his studies at Landshut in 1814, he requested the professor to give him an introduction to me, that he might spend a few weeks with me, during the vacation, speak more at large with me on the ground of faith and salvation, and then travel to St. Gall, as acolothist. Poggo came to me, therefore, in 1814, at the beginning of the vacation, addressed and recommended by Sailer. Our first and last discourse was on faith and repentance, Christ, and how we may become justified and saved in the sight of God, here on earth. He listened attentively and eagerly to everything, and searched the scriptures to see if these things

were so. He found that all was true ; and in short, he believed, felt thankful, happy, and divinely blest, and after four or five weeks, returned rejoicing through Bavaria and Suabia into his native land, where he entered the seminary of St. Gall. There he conducted himself so well, that he obtained priest's orders the first year, and was immediately made prefect of the seminary. It was therefore again very natural that Poggo, after his return to Switzerland, should occasionally write to me, and give me information, not only of his journey home, but also of his progress in the faith, and his attainments in the seminary. I still remember that in one of his letters he made use of the ambiguous and suspicious expression, 'I rejoice that in this little church we must act so quietly and secretly.' Poggo wrote in this manner because a short time before, in consequence of a dispute he had had with his superior on the moral certainty of being in a state of grace, I had warned him to be silent and not dispute with him, on such a delicate matter of heart-experience which one person feels in one way, and another in a different manner, in the little church of his heart, otherwise his superior would eject him, with the council of Trent, from the little church of God before he was properly in it. On this followed his ambiguous words above-mentioned. This individual has however explained in a letter of his own to Canon Hasslinger, the reason of his journey to me, as well as his correspondence, whilst I have been with the Carmelites. He, like all my other correspondents, is any day ready to confirm with an oath, that he is united with me in no secret association which is contrary to religion or the state ; and to this test I also offer myself.

'Finally, I must still say something regarding a certain North American of the name of GRELLET. This individual has in reality never corresponded directly with me. I did not understand his language, although he spoke both English and French ; much less have I ever seen or spoken to him or he to me ; for he did not come further than K—,

near Br. in Bavaria. That which I still remember of him, from the correspondence taken away three quarters of a year ago, by the dean of Freystadt, is as follows :—

‘The Christians in North America learnt through merchants in Amsterdam, that Sailer and his pupils, in Germany, sought to connect inward with outward religion, and faith, spirit, and life with the ceremonies and sacraments.’

‘This news pleased the North Americans so much, that Grellet, one of their number, felt himself impelled to visit us in Germany, and especially Sailer and Boos. Accordingly, about two or three years ago, Grellet, with his round hat, arrived in Munich, and visited Baron Pletten, Ruosch, and Gossner, then went to Landshut to see Sailer, and finally to K——, near B——, to visit L——. From thence he proposed visiting me at Gallneukirchen. But on being told at the latter place, that he could not converse with me, since not a soul in Gallneukirchen understood either French or English, he did not come, but merely sent me word, through L—— that he felt very nearly allied to me in spirit.

‘After this, he returned by way of Nuremberg and Amsterdam into his own land, and related to those of his persuasion, what he had seen and heard in Germany, and probably also, that J. B. L—— was poor and deeply in debt. They afterwards collected a sum of six hundred florins, as a charitable donation for the poorest of us, sent it in bills, by way of Amsterdam, to Pletten, in Munich, with the request that Sailer and Boos should distribute those six hundred florins amongst the poorest of us, according as we might think proper. Not a farthing of this sum came to me ; I only heard that of this charitable contribution, four hundred florins were appropriated to L—— and two hundred to the publication of a New Testament.’

M. Oberdorfer to Anna Schlatter.

‘It was the Spirit of the Lord that told you to pray for the dear prisoner on the 5th, 6th and 7th of February; for just at that time he needed it the most; having been examined for two days together, and tormented with hundreds and thousands of questions. They fell upon him with them, without any previous notice whatever. Your prayers were heard, and Boos was truly strengthened; the judges appeared to be lenient, and made him fair promises, but instead of keeping their word, they have inflicted new sufferings upon the sufferer, have made his chains heavier, and his imprisonment more oppressive. The wrath of the enemy has increased, and Boos now suffers a still more painful captivity than before.

‘When the bishop, on one occasion, visited him in prison, and endeavoured to persuade him to retract his doctrine, Boos, in reply, spoke powerfully to his conscience, and asked him how he could seek to induce him to deny the truth? This enraged the bishop to such a degree, that he spat in Boos’s face, in order to act over towards him every circumstance of the passion. After this obvious and tangible proof of the bishop’s zeal, there appeared, on the 16th February, 1816, the following document from him:—

‘The Rev. M. Boos was seriously enjoined, on his entering (*as prisoner*) the convent of the Carmelites, strictly to avoid any influence and connection with his parishioners, either in word or writing; and the reverend gentleman most solemnly promised to do so; but notwithstanding this, it has been ascertained, by the investigation of the authorities, that several of the parishioners have visited their clergyman or occasionally conversed with him, from whom new disturbances have continually arisen (*in the disturbed and peace-destroying heads of the accusers, who watched the lamb like so many wolves.*) Mr. Boos has therefore himself been the cause that in accordance with supe-

rior orders, he must be kept in closer custody, for having broken his word ; whereby also the consistory is under the necessity of withdrawing the permission hitherto granted him of reading mass, until further orders.'

'Lintz, Feb. 14, 1816.

"Lord, deal not with them after their sins, nor reward them according to their iniquities !"

'When Boos promised to avoid exerting any influence over his flock, he understood by it (as is natural) a pernicious, dangerous, and injurious influence. But that the consistory meant or wished to prohibit a useful, edifying, Christian, and apostolic influence, could not have once occurred to him, or he must have regarded the consistory as a most ungodly assembly ; and if he had given his promise in this sense, (which cannot at all be supposed of him,) he would have been a twofold criminal and sinner against God and the truth, if he had kept his culpable and unrighteous promise.

'Nor did Boos go to his parishioners, but they came to him, waited for him in all parts of the convent, sought to take advantage of every opportunity of hearing a word of consolation and edification from his lips, or of receiving it from his pen. And ought he to have rejected them and left them without consolation ? Can a consistory require such a thing ? And ought Boos to have obeyed them rather than God ? How much we are here reminded of those chief priests and the council, who cast Peter and John into prison, because they preached Jesus, and yet after the most serious prohibitions, and after imprisonment, they continued to preach him ! Acts v. 29.'

M. Oberdorfer to the Rev. Mr. Baumann.

'Feb. 26, 1816.

'Myself and all the four thousand greet you and yours, and entreat your prayers day and night before the Lord.

This is the only act of fidelity and affection which you can display towards the dear prisoner of Jesus Christ; for he is now really shut up in his cell; a heavy lock hangs on the outside of his door; he cannot take a single step out of it, and must languish day and night in his narrow cell, without seeing or speaking to a human soul, except a domestic, who brings him his food. But otherwise no communication can be made to him, either by letter, or in any other way, nor any intelligence be received from him.

‘A week ago, a servant of the bishop’s entered the convent quite unexpectedly, accompanied by the police, and they were going to shut up Boos in the large and icy cold sick-room of the convent; but he entreated them to leave him in his cell, and to allow him fire, otherwise the cold prison would cost him his life.—‘But this lies in your own power,’ said he, ‘I only present my request; and am still ready to yield up and sacrifice my life to the cold, according as you may command.’ On this they had the humanity to shut him up in his own cell, where he at least enjoys the warmth, but no fresh air, no comfort, nor sees a kind face, nor hears a friendly word; no one is with him but Christ and God alone.

‘Six days ago, I saw him in a dream, shut up in a room, sick, wretched, and forsaken, languishing, deadly pale, and lying in bed at the point of death. I wished to go to him, and inquire how he was, and comfort him; but he beckoned to me, whilst still at a distance, to keep away. This pained me dreadfully, and with this I awoke. It was only yesterday that I learnt, that the fact really was as I had dreamt.

‘Pray, brethren, that the Lord would strengthen him, that he may keep his courage and confidence to the end. Leopold said yesterday to one of our friends, that ‘when Boos was locked in, he was in good spirits and went cheerfully with his Saviour into his narrow cell.’ How it fares with him now, I know not; because even I am no longer

permitted to speak to him. But his Saviour is with him, and all is certainly well with him; and even should he depart this life, his end will be peace. Let us be of good cheer and never despair; for though the afflictions of the righteous are many, yet the Lord delivers him out of them all.

‘His superiors think by thus strictly confining his person, to cause his parishioners to fall away from him, and to deter them from any further interference on his behalf; because they foolishly imagine, that the people are merely instigated to these things by their pastor; but they will see that the reverse is the case; by this act they have touched the parishioners to the quick; they are now all on the alert, and seek to help him in every way. Yesterday, a woman, who is only a poor cottager, brought three florins to the churchwardens, in aid of her pastor’s cause. She wept at the same time very much, at his being forced to suffer so innocently. ‘I have at present no more,’ said she, ‘but as soon as I am again in receipt of anything, I will come again with it, and will do so as often as I have anything. And even should our vicar not be set at liberty, I am already repaid. For I can never recompense him to all eternity, for what I have received into my heart by his means.’ Whilst uttering these words, she wept and sobbed in such a manner, that the men were deeply affected, so that they all shed tears; and valued the three florins more highly than a hundred from the others, for it was the widow’s mite, said they, even as that of which Christ speaks.’

A RAY OF HOPE SHINES INTO THE GLOOMY PRISON.

Boos to Anna Schlatter.

‘April 21, 1816.

‘The letter you sent by Gossner, I have read with tears.

You are not in fault, that I hang so long upon the cross. You move heaven and earth, Jews, heathens, and Christians to draw out the nails from my hands and feet, and from my cross. You would draw them out with your teeth, if my cross were not too high and at too great a distance. God alone can reward you for this magnanimous love; and he will do so. Heb. vi. 10.

‘This very Sunday, a soldier (whom the captain had given him to wait upon him, Acts xxviii. 16,) privately spoke to me in the following manner, so consolatory to a captive: ‘Yesterday I heard some good news concerning you.’

‘*I.* What was it?’

‘*He.* The prior told me, you would soon be at liberty.’

‘*I.* How so? Has any thing arrived?’

‘*He.* Yes, it must be here already, but how, or what, the prior did not tell me. He asked me this week for the first time, how you were? I said, You were in tolerable health, but so weak and feeble, that you were generally obliged to lie. On which the prior said, ‘I must intercede for him, that he may at least walk up and down the lobby.’ He has therefore probably made the application and received the reply, that my imprisonment was now drawing towards a close.

‘The holy week—thought I—when all is still, is already past, and there may be something true in what I have heard; however I am again as closely and as carefully shut up as before.

‘We all read with great assiduity and delight what you write, although we might also read it in the bible; but I know not how it is, that we read living letters with more animation than dead ones. They stir up the ancient word, even as the angels did with reference to the disciples, when they reminded them of what Christ had previously told them.

‘Yes, he has often strengthened me by means of human

angels, whilst bearing the cross, and does so still. My inward sufferings and conflicts often make my prison a hell. You have so frequently consoled me in it, and taken such a profound view of my state and circumstances, that I can only thank you in eternity for doing so. Alas ! I am too light, and not like heavy grain, when thus shaken in this sieve.

‘ And yet you are in the right in calling me happier than my persecutors. I hear that they are astonished that I am able to hold out so long, and do not yet recant or cast away my faith ; which to them is nothing, and yet it is by this I live and persevere.

‘ The two angels help me to bear my cross with joy, although they foresee the unfavourable and disgraceful termination of the affair.

‘ Your letter to Hofbauer of Vienna, penetrated us all to the very soul. May God give his blessing with it. It was sent just at the proper time ; for I hear even from our enemies, that princesses and countesses at Vienna, for whom D—— caused my defence to be copied, and afterwards gave it them to read, have interested themselves much for me ; and that this is the very reason, why I have not been long ago set at liberty. And now you are instigating Hofbauer to it also. Although we have nothing to hope for, yet let this be enough for us, that the name of Jesus and his gospel is everywhere preached, (Phil. i. 12—18,) even in Vienna and all the neighbourhood. It must be the case now, that women and the stones themselves must carry about Christ and his gospel, because not only do they that bear the keys refuse to do it, but even forbid and prevent it as much as they are able.

‘ It is possible that this Hofbauer has already done something in consequence of your intercession, since I have heard to-day for the first time something respecting my being soon set at liberty. Until this day I never heard

any thing so sweet. Perhaps I may have to go to Vienna, which I have long requested in vain.

'Pathmoser' has written to D—— that he agrees with me, with the exception of a few expressions; D—— then wrote immediately that he was entirely of my sentiments. But I do not dare to write to D—— any more, since I fear being imprisoned in the dungeon. For I have reason to thank God daily for leaving me this prison, since I am continually threatened with a worse.

'I salute all that are not ashamed of me, all that believe and love; and write this with a trembling hasty hand, not knowing whether you will be able to read it. Ah, I know not whether I shall be able to walk when I again come into the fresh air. God help me! I shall be like a new-born infant, on again entering into the world. Do not forget, before the Lord, his and

'Yours in bonds.'

BOOS IS HORRIBLY VILIFIED BY THE CLERGY, AND SAVED FROM FAMISHING BY HIS FRIENDS.

M. Oberdorfer to Anna Schlatter.

'April 22, 1816.

'I was likewise threatened with banishment, on being called up for examination a second time, and brought before the tribunal. They had already firmly determined in their own minds to chase me away, and not to endure me any longer here; but the Lord did not suffer them. He strengthened me greatly in spirit; but I was so ill in body, that I could not stand during the examination, and was obliged to ask for a chair. Truth was on my side, against which the accusers, with their lies, could not stand; and hence the judges could find no legal cause for expelling me.

¹ A private name applied to Sailer.

‘ Our provisional vicar in Gallneukirchen, and some of the neighbouring clergy, are so overbearing and malicious, that they utter satanic and abominable expressions against Boos; as for instance: ‘ Were such a devil already dead? He deserves nothing better!’ &c. We are frequently obliged to hear such speeches from these ungodly ecclesiastics; they are swords that pierce us to the very soul. May the Lord have mercy upon these blind guides, and not treasure up their sins until the day of wrath, but previously open their eyes!

‘ The dear angel Leopold shows us much affection; and I cannot tell you how much kindness and friendship he manifests towards us. Boos in his prison would not now have been alive, had it not been for this angel. During Lent, he would have been famished with hunger, had it not been for him. Yesterday he preached upon living faith in Christ, in such a manner that our hearts leaped within us. But we are much afraid on his account, for he is already dreadfully hated. His spirit, faith, and love, his cheerful, child-like, heavenly deportment is a beautiful perfume, which invigorates and refreshes those that approach it.’

THE PERILOUS BULL-FIGHT.

Boos must often have had violent debates during his examinations by the consistory, since, on returning from one of these examinations, he wrote, in a note to some one, the unfortunate words, ‘ I am just come from a bull-fight.’¹ This letter was intercepted, fished up, and fell into the hands of the consistory. For they fished to the best of their ability, and frequently caught fish which did not

¹ In allusion to the words of Paul, in writing to the Corinthians, 1 Ep. xv. 32. “ If after the manner of men, I have fought with beasts at Ephesus,” &c.

please them ; they however knew how to make use of them against others.

The consistory naturally felt highly offended at this, and all its members became inimical to him. A friend writes that one of them, Rehberger, related the following particulars to him. After reproaching poor Boos with all the benefits he had enjoyed in Austria, he was asked in full court, 'How are you satisfied with us? How have we treated you?' On his confessing that he had always been satisfied, and that he, as a foreigner, had always been well treated, Mr. Rehberger called out to the chancellor, to read the letter aloud! They then all looked upon the dear and terrified man—who no longer recollected these words, which he had written in the feeling of suffering to a confidential friend—as a poisonous serpent which they had nourished in their bosom. 'This,' said Rehberger, 'broke his neck. I gave him the mortal blow.' We know therefore what and who broke his neck ; and would gladly have conceded him some higher honour than that of neck-breaker and executioner. All the world may judge whether an offensive little word, in a confidential letter, an expression of pain uttered in secret to a friend, be such a crime, as to make a man, so upright in other respects, deserving of having his neck broken, expatriated, or cast into prison for life?

Therefore, according to the confession of the judges themselves, it was not on account of heresy or fanaticism, or of offences against the state ; but on account of their honour and a little unguarded word, that he was so hardly dealt with and punished. For this was his greatest crime. Christ and the truth, which is always hated without a cause, must always suffer and die from a feigned cause.

Those words, indeed, are not to be defended ; but, 1. He that knew Boos, and was acquainted with his lively mode of expression, which had never any evil intention, but was always meant in the way of instruction, cannot believe that

he used them contemptuously, but merely from a feeling of pain and sorrow—of pain, at his fruitless trouble of testifying and explaining to those gentlemen his faith in the gospel, or in laying before them his honest conviction of the truth, genuineness and blessedness of his faith, without being understood by them.

2. Did not Paul say to the high-priest, "Thou whited wall," (Acts xxiii. 3.) although he afterwards apologized for so doing, (which Boos certainly did also, and with all his heart), yet still he made use of those words.

3. What names did Christ apply to the Pharisees, chief priests, and scribes? (Matt. xxiii.) The stroke which Jesus received on the cheek, during his inquisition before the high-priest, proves also, how easily a mistake may be made in such circumstances, in the eyes of these gentry.

4. Nor does Stephen speak smoothly, when in addressing the whole council (Acts vii. 51.) he says to them, "Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost." But we will not by this defend abusive language on any account; we will only seek to excuse the witness for the truth, from whom, in the painful feeling of being mistaken, misunderstood, and rejected with the clear and vitally experienced truth, by those who ought to have confirmed him in it—such a word escapes, as expresses and indicates his disgust and repugnance at the abuse of the truth, more than hatred or contempt of the person.

5. Since they were written only under the excitement of the pain just experienced, and merely in a confidential letter, they ought not to have been brought into court. But in such cases, every thing is dragged in by main force, even if the *corpus delicti* can only be laid hold of by a single hair.

6. The consistory ought not to have felt offended at such an expression, from one so afflicted and tormented, but

they ought to have been above such a thing, and have taken no notice of it, if they had been noble-minded.

7. At least this simple note ought not to have given occasion for his complete overthrow. And yet it was brought forward, in order to give him the final blow.

Boos once wrote that 'he would rather drive ten oxen to Munich, than one learned man into the kingdom of God.' And Christ says, "Father, I thank thee, that thou hast hid these things from the wise and prudent." He that understands this, understands Boos's mode of expression.

As all his judges had more or less ingrafted the philosophy of the day upon their system of divinity, whilst Boos regarded it as a hindrance to his faith, and as being in reality the artillery of hell, which ought to be resisted—as, in his opinion, philosophers altogether were nothing but adversaries to Christ—as he had often experienced such harsh contradiction, even in things which he so clearly and definitely found in the word of God—and as besides this he believed, not without reason, that they sought to deprive him of his faith by disputation, ridicule, mockery, and even prohibition—it is not to be wondered at that a bull-fight occurred to him, and because he would not carry the idea about with him, he hastily inserted it in a letter. 'For he that deprives me of my faith,' said he, 'takes away my life.'

'Boos, in one of his letters,' writes the friend who related the above, 'called me a Satan, because he thought I wrote against his faith. I immediately undeceived him, and he was satisfied, thanked me, and begged my pardon a thousand times.'

'Aulic-counsellor Gruber,' writes the same individual, 'who at that time acted as reporter upon spiritual affairs at the court of Vienna, and is at present archbishop of Salzburg, a most noble-minded man, from whom the decisions of the court proceeded, saw the matter to the bottom, and would never permit Boos to be declared a heretic.'

Every one who knows what is just and right, can perceive from these decisions, that Boos is declared innocent with reference to all the principal charges against him. Who can gainsay these resolutions of the court? The magistracy and the consistory, as well as Boos himself, are reproved by them. It is sufficient that Boos was justified in the main point—that is, in the truth which he preached—Christ dying for us as our availing righteousness before God, and Christ living in us by his Spirit, as our sanctification.

THE EMPEROR'S FINAL DECISION.

On the 24th April, 1816, His Imperial Majesty decided that the proceedings commenced against Boos, for the heinous political crime of belonging to a secret association, should be annulled for want of proof.

Thus, from 1810 to 1816, they sought to prove, and yet proved nothing; supporting themselves all the time on the sandy foundation of female gossip, and showed, by many and tedious proofs, their poverty and want of proof.

And thus was the worthy man compelled to suffer unjustly for so long a period.

The heinous political offence of belonging to a secret association, which was charged upon Boos, would have excited laughter, if it had not caused Boos so many sufferings, and were we not aware how gravely the world is wont to regard such ludicrous ideas. We say, this grievous charge is ludicrous, because God knows, it never existed but in the brains of his enemies, who would gladly have laid hands on the witness for the truth, if they could only have found a handle or anything to lay hold of, by which they might have held him fast.

The black and horrible accusation against him of a heinous political offence, with respect to a secret associa-

tion, could only have been hatched by hell and its children, for such a venomous and devilish idea could only have proceeded from hell itself. No man was further from any thing of the kind than Boos, who humbled himself under every human being, who resisted no one, but was the servant of all—how could such a one be found opposing the legitimate authorities?

Since the world stands, an instance has never occurred of the expressions in the New Testament concerning the treasure hid in the field, and the hidden life with Christ in God, being construed into something dangerous to the state, and as having reference to secret associations. It is only wickedness, or coarse and profane ignorance and inexperience in true and vital religion, that could have fallen upon such an idea.

Although Boos was dreadfully deoried and accused, on account of religious fanaticism, yet his Imperial Majesty spoke only of his religious opinions, and nothing of religious fanaticism in this third and last decision. By this latter, his Majesty has reformed and rectified all the sentences, decrees, and judgments of the inferior courts at Lintz. A proof that the supreme court was dissatisfied with the whole proceedings at Lintz.

It is also evident that His Majesty had ordered another impartial and higher commission of inquiry, by which the affair might have taken quite a different turn.

His Majesty proposed that Boos should only remain in a convent or monastery, until the archbishop had ascertained his innocence, when he would have been at full liberty to have resided in any other diocese than that of Lintz; and have been capable of subsequent preferment; and it was only in case of his voluntarily asking permission to emigrate, that the supreme consent of his Majesty would be granted.

Boos chose the latter. For he thought that they would confine him as closely as at Lintz, and treat him with the

same unkindness, or completely strip him of his faith. His enemies also would certainly not have rested until their plans had succeeded. He therefore begged for his dismissal.

The latter was very willingly granted him, and he took his departure from Lintz towards the end of May. Lamented by thousands, to whom he had been made a blessing, he hastened into the arms of his friends in Bavaria, his native land. We shall there find him again.

WHAT BECAME OF HIS ENEMIES?

Whilst Boos was still able to speak, during his imprisonment, to his confidential friends, he said to them, 'Observe what the Lord will do, after my expulsion, to my worst persecutors and scoffers.'

When Boos had left Austria, an inn-keeper in Gallneukirchen spread the report that he had been hung immediately on his arrival in Bavaria. He said this in the evening. On going to his stable the next morning, he found two of his best cows hung up dead. They had been caught in their own halters, and consequently perished. Another of his opponents was found dead on the road between Lintz and Milchr. A monument was erected for him which is still to be seen. The chief magistrate at the time, who was a bitter enemy, came to a dreadful end.

One of his adversaries had previously said, that he would sooner go a squirrel-shooting than to hear Boos preach. He once took his gun and went. Seeing some fine pears under a tree, he leaned his gun against the tree, and began to gather the pears. The gun fell down, went off in consequence of the concussion, and shot the squirrel-hunter dead upon the spot.

CHAPTER IV.

BOOS IN BAVARIA, AFTER HIS RETURN FROM AUSTRIA—HIS
APPOINTMENT AS PROFESSOR IN DUSSELDORF—REMOVAL
TO SAYN—DECEASE.

To Anna Schlatter.

'Munich, the 4th June, 1816.

'HE whom you lately comforted in his bonds, arrived here safely, on the 1st of June, at eight o'clock in the evening, and was received with joyful affection by brother Johannes,¹ and his many believers. Now that I breathe and repose so gently and cheerfully in the circle of these dear friends, I give you the first information of it, that you may rejoice with me, thank God with me, and congratulate me on having at length escaped from Satan and his sieve, and on having arrived in the midst of angels who attend upon me. All vie with each other in washing my stripes, and in comforting and rejoicing me. God be their reward! I shall continue here a week, but after that, according to the plan at present arranged, I must conceal and voluntarily suffer myself to be shut up in one of the castles of R——, since so holy a personage as I, must not at present openly show himself!

'My domestics and things are still in Gallneukirchen;

¹ Gossner.

in about a fortnight everything will be sold by public auction, and the amount remitted to me, after a variety of deductions. In the interim, the magistracy gave me a thousand florins for my travelling expences, a passport, and my dismissal, which only reached me the day after my departure. The angels, Leopold and Ildefonso, continued faithful to me till the end; some of my forlorn flock stood weeping in the streets, and saw me step into the diligence, from a distance; for it was not advisable to approach nearer on account of the police, who were on the watch. Six horses then dragged me along out of the land of affliction, and as this continued day and night, I was on the 1st of June in the arms of the beloved Johannes. I was, therefore, able to keep Whitsuntide in Munich, and hitherto feel very comfortable in the circle of many dear believing people.

'I have still to learn whether Pathmoser will be satisfied with the step I have taken. But what else could I do? Having only the choice of imprisonment amongst foes or friends, I chose the latter, particularly as the imperial permission to emigrate came along with the decision, and as all the brethren offered me their hearts and their houses, and compelled me, as it were, to take up my quarters with them. According to their proposition, I shall now fix myself in some Wartburg or other, and occupy myself with writing a volume of family sermons, and my experience and sufferings,' and then perhaps soon finish my course. But if I should not die, nor be suffered to remain in concealment here, no other choice is left me than to proceed further, and at last remove to you and Sp. It was a great consolation to me, that with respect to my emigration, you were of one mind with Johannes and all the rest, and were not willing that I should be conducted from prison to pri-

¹ This project, unfortunately, was never accomplished; he was under the necessity of giving instruction there, and was also hindered in other ways, both inwardly and outwardly.

son. That the journey hither was effected without any difficulty, and that I find myself so happy here, is to me a sign that I have acted in accordance with the divine will. The police office at Lintz wrote out a passport for me, without my requesting it, for Switzerland ; but the magistrates afterwards altered it, and sent me by way of Munich to Augsburg, from whence I was at liberty to go to the right or left as I pleased.

‘ I now look back, with tears, on the forlorn four thousand at Gallneukirchen, whom may God preserve and keep ! They were stedfast in the faith unto the end. But now, endeavours are being made to turn them from light to darkness, to take their New Testaments and Bibles from them, &c. Pray for them !

‘ Receive my heartfelt thanks for all the consolation you afforded me in the period of trial and the days of distress. God in heaven will reward you for it, both in time and eternity. All the faithful in Munich salute you. The grace of the Holy Spirit be with you, and with

‘ Your liberated

‘ Boos.

Another friendly hand added to the letter — “ Blessed for ever be he, who is, and was, and is to come ! He has burst the bonds and set the prisoner free, and conducted him to our embrace. We cannot tell you how much this circumstance has rejoiced and re-animated us ; this you must feel for yourself, if you are ever so fortunate as to enjoy this happiness. O he has suffered much ! his stripes are very visible ; but the Lord will heal him again. He bringeth down to the grave, and bringeth up. Blessed be his name ! ”

‘ JOHANNES GOSSNER.’

It was on Whitsuntide eve, just as a few friends had met together, and were preparing themselves for the celebra-

tion of that festival, when our dear Boos knocked at the door. They opened it, but did not recognize him, so much was he altered by the indescribable sufferings of the inquisition, his imprisonment, and other afflictions connected with it. But no sooner did he open his mouth, and utter the words, 'Do not you know me any longer,' than he was recognized, and they rushed into each other's arms. How did they rejoice on again beholding the much-tried and ardently beloved man! How did those also rejoice, who saw him for the first time! It was to them like the appearing of an angel, and still more; for he came out of great tribulation, as a faithful witness of the truth of Jesus Christ our Saviour. "Highly esteem such persons," it is written. He still stands in a lively manner, before the eyes of all who saw him, as the representation of a tormented and tried apostle for Jesu's sake; his humility, cordiality, love, and power filled all, the more they knew of him, with esteem and affection. He continued hidden for nine days in Munich, because love and friendship could not immediately part with him again, but considered itself happy in receiving, entertaining, and enjoying the company of one who had just been liberated from imprisonment for Christ's sake. How much he had to relate! How did his lips overflow with love, thankfulness, and gratitude to the Lord for the blessings and the sufferings he had experienced in Austria! There was more joy at his arrival, than at his departure. However he did not remove far, but only a few leagues distance from the town, into the country, where we continued to correspond with him, and frequently saw each other again. A dear and affluent friend kindly received him into his house.

Boos to Anna Schlatter.‘ *Weikern*, 1st Sept. 1816.

‘ Ah, I have sinned against you without a cause, seeing that I have not replied to three of your letters, nor thanked you for the affectionate sympathy you still manifest towards me. I am like the man, whom the robbers left wounded, plundered, and half dead on the road to Jericho. That individual could not for the first four weeks write to the merciful Samaritan and thank him, although he will doubtless have often thought with grateful affection upon his mercy, and upon the oil and the wine, the binding up and the care, the beast of burden and the money he expended for him. Such is my case also with regard to you. You are not in fault, that I have not written to you. All the blame lies upon me alone, on my singular contraction of spirit, and my bodily nervous weakness, of which I formerly complained to you. My heart is grieved, my hand is weak, and under such circumstances, one does not easily or readily resume the pen. The crucifixion of the old man also still continues. The Lord suffers that which grieves him to come to pass. For instance, Brunner, the arch-enemy of faith, is become my successor¹ in Gallneukirchen, to the amazement of the four thousand. Leopold, the friend of faith and the faithful, is continually called up before the inquisition, and will be shortly (has been really) removed into Hungary. My domestics are obliged still to wait, since even their miserable pittance is not yet paid them. M. Oberdorfer has been forced to flee, and is at present on the borders,

¹ He was installed at the close of July. On the whole not more than ten men came to give him the hand of fellowship. The four thousand were four times called upon by the dean to go to the altar, and give their hands to the new vicar, and swear faith and obedience to him. But they went not, nor stretched out a hand. This pained the consistory and Brunner, so that the latter openly wept, and the former began again to persecute, and despise the supposed seducer. But Brunner remained, until his hour was come.

without a passport, is desirous of coming hither, but cannot. I made application at Freising to be received into the diocese; they immediately wrote letters in every direction, and even to Lintz, to inquire respecting my faith and conduct. They will doubtless have received such a reply as will astonish them. Sailer sent me an invitation to Saxony, where I should have to preach the gospel to about forty catholics, as domestic chaplain. But the Lord gives me no liberty to retire to that refined, distant, and cold country. In short, I am still in the wilderness, and am tempted by the devil; I hear the voice of the bridegroom but seldom; it is continually suggested to me, 'If thou wert a child of God, this and that would not happen to thee.' Therefore it is not you, but very different things that have grieved me, and rendered me unfit for and tardy in corresponding. You have shed light into me, and comforted me; but the strange and unexpected afflictive turn, which the most sacred of causes has taken, confounds me, like the disciples in the passion week.

'In other respects, I am extremely comfortable in the great house where you visited me, and the pious Maria, of whom you were a little apprehensive, comforts and treats me like a mother her child. I have in reality nothing to trouble me, except the apprehension, that the Bavarian government, in consequence of the *celebrity* of my name, may not suffer me to remain in this pious house, and that in consequence of the weakness of my powers, I may be unable to render those services to the family, which I ought and gladly would render. However their charity and patience is satisfied with me, and they will retain and defend me, even though the clergy should give me no key, and Pilate himself dismiss me. Consequently I shall remain, as long as they are willing to retain me, or as long as it is not obvious to myself that it is the Lord's will to send me into another country. But do you pray for me,

that I may not walk in my own ways, but in the ways of the Lord.

‘ You desired only a couple of words from me, but I have written you seven from the cross on which I hang. I hope you will be satisfied with me and be able to wait until the Lord has again mercy upon me, and sets me free. For my spirit is still in a state of crucifixion. “ He comforted others ; but himself he cannot comfort.” May the Lord leave you at least without any painful cross, as long as I hang upon it ; for I should be ill able to comfort you, since I am myself in need of consolation. Yet you believe that the Lord will transport you very gently into the land of peace. But I cannot yet believe, that you, who are so full of grace, should not also be full of sufferings.¹ Only wait awhile ; you are still young and blooming ; I wish, however, from my heart, that you may continue like the apostle John.’ (John xxi. 22.)

HE ACTS AS PRIVATE TUTOR, SINCE NO ONE HIRES HIM
TO LABOUR IN THE LORD’S VINEYARD.

To the Rev. Mr. Baumann.

‘ *Weiher*, 20th Nov. 1816.

‘ I am in comfortable circumstances, both as it respects body and soul. The Rufni family have hitherto treated me like one of their children ; I am so occupied, from six in the morning till six in the evening, with the instruction of two boys, one of eight and the other of thirteen years of age, that it makes me forget all past and future sufferings, and you will be surprised to hear that God gives me so much grace, that I am enabled to live as contented with

¹ How correct were his views and anticipations ! as we now see and know to be the case. Sufferings came in abundance—such as were almost intolerable.

this dry occupation, as if I had converted and confounded half the world by means of the gospel. I am even satisfied if the Householder should no more engage me to labour in his vineyard, for I have sufficiently experienced how sweet and bitter such an employment is, and how many dogs and swine are to be found there. If this preceptorship should expire, look about for another for me—not however in Saxony, but rather in the midst of you.

‘You will doubtless have heard that the Householder’s servants in Freisingen, to whom I offered my services, have not hired me, but are willing to tolerate me as preceptor.

‘According to Sailer’s wish, I must keep myself very quiet. It is certainly somewhat singular, that people continually call out to the evangelists to be silent. Just as if the world were a nursery-room, that the children and sinners might not be awakened by the preaching of the gospel.

‘I have neither heard a sound from Austria, nor received a farthing of the property I left. Applied to by the vicar of Freisingen, they wrote in answer, that with respect to my moral deportment, I had conducted myself irreproachably ; but that I was full of theological speculations and fantastical ideas, which was much to be regretted. Hence I came amongst the *nemo nos conduxit*, Matt. xx. 7, and am glad that I am forbidden to take thought for the morrow. I often think, however, with pain, of the forlorn and comfortless four thousand.

‘Grace be with you !’

THREATENED EXPULSION FROM BAVARIA.

To Anna Schlatter.

‘*Weihern, January, 1817.*

‘Yes, you have a hundred just reasons for inquiring why

I wrote to you so often and so gladly when I was in bonds, and so seldom and with such difficulty now that I am free. You are not the cause of my being so very reserved, for you have only followed me with consolation and love, but friends and foes are the cause of it. The former are continually calling upon me to be silent; the latter are constantly threatening me with imprisonment or banishment. And they did in reality exile me from my native country on the 18th of December last. Besides this, the Lord still keeps my spirit in bonds and captivity, so that I could frequently despond and despair of my faith and salvation. In this inward and outward pressure, my former felicity has entirely disappeared. Yet still your letters and kind salutations have always been a source of joy and comfort to me. I was obliged however always to destroy them immediately, from fear lest my pockets should be visited—for I have no longer any domicile of my own. Consequently my replies to them were rendered difficult in every way. However, I beg pardon for not having yet surmounted and risen by faith above every obstructing impediment.

‘Through the mediation of a friend, whom God has sent me, I am still in the same mansion, where you saw me four or five months ago. But it is only four weeks since, I was called before the provincial court, and ordered, in the name of the king, to leave the country, within twenty-four hours, or in three days at the furthest; my Austrian passport was returned to me, and a new one written out for that purpose. All this was done, without assigning me any reason for it. But whilst they were preparing my passport and on their inquiring whither I intended to go? I told them I did not know. I therefore requested the provincial judge to allow me a term of three days: travelled immediately to Munich, and inquired of the ministry, why they had banished me, who was a native of Bavaria, out of the country? They answered, because three consistories had accused me of being at the head of a pernicious mysticism. I said ‘If

that be mysticism, which Christ, Peter, and Paul preached, I am certainly a mystic, for I have always only sought to teach that which they taught,' 'We shall be glad,' said they, if you are able and willing to justify yourself against the accusations of the consistories.' 'Yes,' said I, 'I will attempt it; I only request a revocation of the order of the provincial court for my banishment, and a prolongation of the time.' This was promised, and therefore, compelled by necessity, I began, in God's name, to defend myself and my doctrine against the censures of three consistories. The uncle of the children, to whom through grace I am tutor, powerfully assisted me in my written defence, and although nothing is yet decided, there is hope, that after having lost an empire, I may at least come off with a kingdom—that is, a grave in my native land. At present, however, I am only an expectant; but I hear from all sides, that I shall be left outwardly in peace.

'Tell me, why is it, that such a timid hare as myself must be engaged in a continual warfare, from the day that I began to believe, with emperors, kings, governments, and consistories?

'With my flock in the east, I have merely an invisible connection, because all tangible correspondence is intercepted. They have taken away all P. Höchstetter's books and letters, because they imagine he preserves the four thousand in the faith. After having scourged Leopold, they have banished him deep into Hungary, and I now hear from him no longer. They have lately deprived me of 2387 florins, which they took from what my property in Gallneukirchen produced, under pretence of a building contribution. I must therefore commit myself to God, and can only look on, and let the world do as it pleases, and what God permits. I did not reckon upon this at the outset of my faith, and therefore I am now often amazed at it.

'In other respects, the knowledge of the Lord increases around us, although I lay my hands in my lap. Gossner,

Lindl, and many others continue to preach salvation by faith, and daily obtain new disciples. Sailer withdraws himself from us more and more, which often causes us painful seasons.

‘Caspar Schlatter’¹ has already begun to preach; no wonder that I must cease doing so. Salute the father, who has become much more believing, and the still believing P—.

‘I hear more of the time of dearth than I feel. It is well with me according to the flesh, but so much the worse and the poorer with reference to the spirit, because I am obliged continually to torment myself with the letter.

‘I thank you for your many letters during the period of my silence. They were always consolatory to me, although like Job, I was unable to reply through excess of suffering.

‘Had you told me, at the commencement of my living faith in Christ, that this faith would be more dreaded, hated, persecuted, and blasphemed, than the devil and every vice, I could not for thirty years together have believed it. But now the belief and experience of it, is sufficiently afforded me. From whence does such bitter and continued hatred against me and my preaching proceed? even from those of high rank in sanctity? I should sooner have believed they would have thanked me for it. Either I or the three consistories are under condemnation. Am I in the wrong? Solve this question for me, and comfort me if you can. For I am really frequently obliged to ask, Has the Son of God redeemed us, or are we redeemed by our own works, holiness, and devotion?

‘I thank you for your new year’s wish, and wish you the same living faith, which saves us, and makes the world mad.

¹ His son in the faith, and in Christ, having been awakened by him at Gall-neukirchen.

To Tychicus.

'Weihern, March 19th, 1817.

'I write this to you on my knees in bed, because I cannot and ought not to be without a thorn in the flesh or a cross to bear; hence my rheumatism has become so bad, that I am confined to the prison of my bed, am again in the *noli me tangere* state, lame, and half dead, and therefore beg to be excused from further inquisitions.

'I was visited, a day or two ago, by my brother, the crossmaker in Augsburg. On asking him how matters stood? he said, 'Miserably! no one will now buy a cross any more.' 'I believe it,' was my answer, 'for every one is already provided with them. I for one will not buy of you.'

'What will Pilate make of Lindl? He has already been condemned by Annas and Caiaphas, without any inquisition or trial. According to the general rule, and the law and example of Christ, he must be crucified like Christ and myself.'

To the same:

April 3rd, 1817.

(On his being permitted by the government to remain in the country on payment of a tax of 2 florins 48 kreutzers.)

'I thank you for the sympathy you express with reference to the circumstance of my being again accepted by that country for the sum of 2 florins 48 kreutzers, which twenty years ago cast me out *gratis*. Who besides could have conquered a kingdom for so small a sum? Who is so fortunate as I? You have therefore done well to congratulate me upon it. Only I am not permitted after this

reception to make a believer of any one, and thus save his soul,' unless it be my own; for the terms are, 'He has permission to remain in Weiher, so long as no further accusations are brought against him.' But this is all right; for I have my hands full in endeavouring to take my own soul to heaven.

'Lindl will be compelled to go up to Jerusalem after Easter, and there let himself be scourged; that is, be examined before the inquisition. Alas! begging and praying is of no avail; all that are Christians must be nailed to the cross.'

DANGEROUS ILLNESS, AND WILLINGNESS TO DIE.

To the Rev. Mr. Baumann.

'Weiher, April 20th, 1817.

'I have duly received the token of your love, and of your being still in the land of the living, of the 10th of April, on my sick and perhaps dying bed. I thank you for having visited and comforted me in my affliction; the Lord will also visit and comfort you, because you are such a diligent visitor and comforter of all the sick and afflicted, both far and near. Vivas!

'My illness began about six weeks ago, with a slight pain in the back; but at length it attacked me so violently in the chest, and pained me so acutely, that a death-like per-

¹ The individual who reported on the matter, proposed that Boos should be expelled from Weiher and Bavaria; on which account he laid all complaints contained in the documents against him before the guardian and uncle of the children whom Boos instructed, and asked him, if, notwithstanding this, he was still willing to entrust the children to such a man? On this the statesman called for the documents, and found, as he said, no fault in the man, but on the contrary, proofs of his worth and his respectability. Hence admission was accorded him, but only on condition of his continuing perfectly quiet and silent.

spiration broke out over me, and I fell into such a fainting fit, that every one thought my end was come. B—— was with me at the time ; I confessed to him in the prospect of death, and he administered the sacraments to me, since, to all appearance, my dissolution seemed at hand. But after the lapse of two hours, I recovered, through divine mercy, both in body and soul, so far, that I began to rejoice aloud, to exult and sing, to praise and thank God for all that I had preached and suffered in the east and the west, and was ready, with all joyfulness, to enter into eternity. I also prayed and wept for joy, day and night, and in spite of all the world, should have expired in the same faith for which it had persecuted me. However I did not die ; but three days after, I fell into the same deadly fainting-fit as before, and was regarded by all the bystanders as on the point of death. Yet even then I did not die, but after two hours had elapsed, was restored to the same joy in the spirit and felicity of the inner man, and to this moment am living in the same joy and blessedness. Hallelujah !

‘ It is a matter of course that I was provided with the best medical advice and medicine ; but yet to this day I am not much better in the outward man, although the inner man gained exceedingly, in faith, love, joy, and peace.

‘ Finally, I can also inform you, that on the 15th of March last, through the mediation of B. Frbg. I received a written communication from the government, that I might remain undisturbed in my native land, if I conducted myself quietly.

‘ Salute K—— S——, &c. cordially from me, and tell them that even on a death-bed there is salvation and comfort in no other than Jesus Christ. Of a truth I should really have died peacefully and happily in the same faith, which they persecute as heresy in me. God help me, I cannot do otherwise !’

BOOS APPOINTED PROFESSOR IN DÜSSELDORF.

To Anna Schlatter.

‘ Weihern, Sept. 1817.

‘ Since I cannot come to you myself, I send you this time a nobleman. Receive him as myself, and let him tell you how I am again on the point of leaving Bavaria, my native land, and of removing to Düsseldorf, as teacher in the lower school. My reasons are briefly these:—I was appointed there unsought. I again feel a desire and power to labour. There is not only no longer any hope of an appointment in Bavaria, but there is even a danger of being expelled; since the minister of state has threatened that he will not rest, until he has entirely extirpated this sect.

‘ Two days ago there were two strangers here. They told us a variety of strange things, which we do not find either scriptural or worthy of belief. One of them, I think, means well. They tell us to remove to Caucasus or Asia; but I cannot believe that these are God’s ways, for ‘ when they say, Christ is in the desert or in the secret chamber, believe them not.’ As often as some great affliction or any thing of an important nature occurred to me, the Lord generally made it known to me, however unworthy and sinful I may be. But he never made me acquainted with such extraordinary things, nor do I feel any cordial susceptibility for things of this nature. The Lord will therefore pardon me for being, in this respect, like Thomas, slow to believe. A man may easily be deceived by believing too much. My understanding and experience will not submit themselves in this instance.

To Anna Schlatter.

‘Düsseldorf, the 26th October, 1817.

‘Two hours ago, I arrived in my new lodgings, formerly a Franciscan convent, but now a seminary, and found that you and our dear R—— had already visited me by letter. I commenced my journey on the 12th of this month, and arrived safely on the 23d, after having met with many friends on the way. Hitherto I feel very comfortable. The people here are polite, pleasant, obliging and friendly, and the town itself is also agreeable. My occupation is to give religious instruction to all the six classes, and at the same time to teach the principles of the Latin language. Labour enough. In a fortnight I shall be again permitted to cast the net, after having been previously solemnly appointed and installed.’

BOOS'S RECEPTION IN THE DIOCESE OF DEUTZ.

To the Rev. Mr. Baumann.

‘6th November, 1817.

‘Whilst repeating my most heartfelt thanks to you for the innumerable acts of kindness you showed me in the season of affliction, I must also inform you, de profundis, that on the 23d of last month, I arrived here in Düsseldorf, through divine mercy, safe, comfortable, and well, and was received in the most friendly manner.

‘My employment is to teach the principles of the Latin language, and especially to give religious instruction to all the six classes. This they call divinity, and me divinity professor.

‘On the 3d of November, I was sent by the magistracy to the vicar-general's office at Cologne. Like a burnt child

that dreads the fire, I was unwilling to go, but was obliged. I therefore took my testimonials, with many anxious prayers, and went up to Jerusalem in the expectation of being mocked, spit upon, and rejected. But to my surprise, it went off uncommonly well; the vicar-general, De Caspers, received me into the diocese without hesitation.

‘His secretary had previously told me, that I must remain there for six or eight days, and undergo a thorough examination. But when the vicar-general came, he asked me, if I had already filled the pastoral office? I answered, ‘Yes, for so long a time, that I have lost every hair of my head in it.’ On this he laughed, and finished my business in half an hour, so that the secretary and all here are astonished, because he is otherwise extremely strict. They said, I must have been extremely well recommended. But who was there to recommend me except He, who commanded Laban to speak kindly to Jacob? The ox therefore has now found his master and his crib again.

‘All here are in high spirits, and excessively joyous, but not in the Lord.’

BOOS PREACHES TO THE STUDENTS.

To the Rev. Mr. Kraft, Member of the Consistory in Cologne.

‘Düsseldorf, the 24th Dec. 1817.

‘In reply to your kind inquiry how it fares with me here, I have to inform you that it goes well and ill; well—because I am at liberty to cast the net and preach to the students; ill—because I know not that I have caught a single fish for my Lord, or at most only one. Then again, the atmosphere of this place does not suit me; I am mostly ill, and fainted away, yesterday, in the presence of the physician. Lastly. I find, like all my colleagues in office, that the students here are uncommonly wicked, bold, impudent, and unsus-

ceptible of any thing good. They seem never to have heard of faith in Christ all their life long. But how can they believe in him of whom they have not heard? and how can they hear of him, if no one preaches him? (Rom. x. 14.)

‘The Lord graciously enables me to address them like John, in the language of severity, and as a generation of vipers. But I cannot hitherto see, that my words find entrance and produce fruit, because the field is much too wild. However, they listen like a wall.’

He was installed on the 30th of December; and a week after, was commissioned to draw up a system of tuition, showing how and by what means the students might be reformed, amended, and converted, or in what manner they might best be wrought upon.

To the same.

‘The 1st March, 1818.

‘The hyper-orthodox, to whom all the blinded people, from the greatest to the least, blindly cleave, as to Simon the sorcerer, and who are said to preach on controverted subjects, cannot endure Van Ess’s Bible; consequently I dare not distribute it amongst the students, because they regard that which is holy as poison. I even tremble for the Munich edition, because the darkness is so very great. However, I have not yet received those that have been sent off, the passage by water being very tedious. The wild field of my auditory is also not yet sufficiently ploughed and harrowed, to be able duly to receive this divine seed. This is doubtless well known to the master, and therefore his messengers must be satisfied with proceeding slowly.

‘I hear also, that the New Testament has been burnt in Cologne. If this be the case, I will not cast mine before dogs and swine in a land of darkness, but first of all preach the gospel, and see what is wheat and what chaff: who will receive it or reject it; and then begin to distribute bibles.’

To the same.

'The 4th of April, 1818.

' This moment—for I always answer letters in *ictu oculi* (instantaneously,) otherwise they would scarcely be replied to in the course of a year—I have received your consolatory epistle, together with the New Testaments. The students, laity and clergy here, seem daily to become more hungry for the word of life, and have already fetched away forty copies. The students, who formerly feared the bible more than the devil, seem now to have a particular confidence in the Munich edition, because I showed them the archiepiscopal approbation of it.'

THE LIVING OF SAYN IS OFFERED HIM.

To the same.

'Düsseldorf, the 23d Feb. 1819.

' You inquire whether I intend to accept of the living of Sayn ; in reply to which I must tell you, that I believe I shall ; for the civil authorities at Coblenz offered me this country benefice on the 11th of this month in a most friendly manner, adding that the episcopal council at Ehrenbreitstein was extremely willing to receive me into that diocese, because after making inquiries, they had every where heard only what was good and laudable concerning me ; at which you will doubtless wonder. It was only necessary for me therefore to declare whether I would accept of Sayn, and occupy it before the 24th of June, or not. How could I, an outcast of mankind, who had spent the whole of his past life in the pastoral office and the duties belonging to it, and had been only torn from them by violence, do otherwise, on receiving such a friendly offer from the spiritual and civil authorities, than, first of all, fall down, and thank

Him, who gives us back again that which we abandon for his sake, (Mark x. 20.) and then rise up and accept it? And the more so, because my strength diminishes, rather than increases, and I have long been too weary and too old to struggle *cum hircis et hædis et pueris*. I shall therefore probably exchange my professorship for the pastoral office.

BOOS AS VICAR OF SAYN.

To Anna Schlatter.

' Sayn, October 20.

' I thank God and you, for having again visited and comforted me in my gloomy vale. You have been told the truth, when you were informed, that I had entered into a new school of affliction. But the Lord be thanked, I begin to live more agreeably, believingly, and blissfully, than at the commencement. I am now once more in possession of a regular habitation, and the rude work-people are no longer in the house. My seven hundred parishioners are still far behind ; however they are attentive, and when once the Holy Spirit opens their hearts (for which you will help me to pray,) it may be, that I may still have spiritual children before my death, and then depart in peace. For weakened by sufferings, I feel ripe for the grave, but unripe for heaven, which with the wedding garment, I must accept as a gift, because such a poor vagrant and mendicant as I, am unable to bring any thing but a multitude of sins.

' My successor at Düsseldorf visited me, last Michaelmas, on his way thither. The people in the vicinity of the Rhine are the least susceptible of all those I have hitherto been acquainted with.

' Tertius is at present with me, and aids my faith by the recollection of our former blissful seasons. He brought me

also letters from the east, as a proof that faith in Christ still lives amongst the four thousand, although persecutions and inquisitions have ceased for the present.

‘N. my former betrayer, has been obliged to vacate his post in debt and disgrace, and lost his senses on the occasion. May it be a salutary lesson to him, and open his eyes, that he may obtain mercy !

‘The believing Austrians rejoice exceedingly that I am again a pastor. But the unbelievers there give out that I am dead or have been immured alive.

‘On travelling in C——, the ferment was so great, that a horror came over me, similar to that which I felt whilst in the prison of the Inquisition. Alas, that even the priors must serve as scourges to each other ! This strife amongst believers was often a cause of offence to me, with respect even to faith itself. But because I know no other way of helping myself, and because unbelief is nothing and has nothing—I still believe again, that ‘Jesu’s blood and righteousness, my beauty are, my glorious dress.’

‘L—— is still working wonders of conversion on the shores of the Danube. As the people travelled formerly to Capernaum to hear Jesus, so they travel from all places to G—— in order to hear L——, and yet he fully intends to proceed to Obg——. But we all of us wish that he would remain here ; because there is still so much to do on German ground.

GRIEVOUS INWARD TRIALS.

‘I have now written to you on a variety of subjects, but have yet said nothing of my own state. Respecting this, I confess to you and the Lord, that my first love, and my former zeal and faith has much diminished, and that I often feel inwardly very gloomy, barren, and wretched, so that I frequently doubt, whether I still belong to the

number of the believers. I therefore request you very earnestly, to entreat the Lord for me, that my faith may not entirely expire, but experience a revival, so that I, who preach to others, may not myself be a cast-away. I am frequently so much distressed, as to be obliged to wrestle all night in trepidation and agony of spirit. If you can comfort me with regard to this—do so! I frequently call to mind Saverl's melancholy state. I was then able to afford him encouragement, but now I am often unable to help myself. Writing to friends is no longer such an easy matter, as you may plainly see; it is a consolation to me, that such is also partly the case with you. For years together I was able to rejoice in my sufferings; but now this joy has departed. Alas! how much we have to experience, and through how many things must we pass, until we are where we desire to be!

'P—— Von St—— has just written to me, that Lindl preached his farewell sermon on the 17th of October, and commenced his journey to St. Petersburg on the 18th. He was in haste, for Pilate gave him up to the will of the priesthood, and the latter would have incarcerated him for life. You as well as myself probably prefer his being an exile to being confined all his life in a prison or a dungeon. But still it pains me, and sometimes even offends me, that Christ does not gain a single cause in any of his people. I thought he would occasionally have afforded us some pleasure, and not be always incarcerating, banishing, and overturning us. But such is not the case, even though it concerned St. Peter or St. Paul themselves. Our road leads always to disgrace and the scaffold, even as it did with him. Lindl wrote to me that he would be a Russian, as I had been a German martyr. He may be in the right; but what can or ought such an old sinner as I to do? If we Germans are to be hewn down like barren trees, as he prophesies, I well deserve it. Here am I! let the Lord do with me as seemeth him good! I still hope to find favour

in his sight, in whatever country I may be; if not, I am lost both here and there.

To the Rev. Mr. Kraft.

'Sayn, Oct. 1, 1820.

'A dreadful uproar has been excited in this country by the M—— Literary Journal, against me and my faith; so that my vicar-general, Homer, felt compelled to send a circular letter respecting me to all the clergy of our diocese, in which I am enjoined to cease associating familiarly with those of a different creed—not to be singular—to communicate all that I preach to my brethren in office, &c. What will be the result of this, time will show. The little book entitled 'Christ the end of the law,' has been received like a pestilence, and is now read, mocked at, and spit upon together with myself by all the clergy. Although I did not publish it—yet I am denounced as the author, with my name at full length, both above and below. May God and his gospel help me! I no longer know how to help myself, and suffer very, very much.

'Light and darkness are now fiercely striving with each other; and this is as it ought to be.'

REVIVING POWER AND LIBERTY IN PREACHING THE GOSPEL.

To Anna Schlatter.

'Sayn, Feb. 7, 1823.

'—— I must also disclose to you the secret, that God, during the last year, has again given me grace to preach the gospel of his Son and faith in it, with the same power and liberty as formerly, between the years 1790 and 1797, in Swabia, and from 1810 to 1815, in Austria. The inha-

bitants of the Rhenish provinces hear, indeed, gladly ; but they do not take it to heart as they ought. I only whisper this into your ear, that, when once the word finds entrance, and works as formerly—my third persecution may not come unexpectedly upon you. The spies watch me very closely, since I am unceasingly denounced by them in the journals, as a arch-heretic, in company with other suspicious characters. But I am both unable and unwilling to resist the gift and grace bestowed. Who am I, that I should strive against God ?’

RENUNCIATION OF A SPURIOUS MYSTICISM.

To Anna Schlatter.

‘ *December, 1823.*

‘Your letter of the 30th Nov. had almost driven old Peter out of the gate weeping, or even like Judas to the tree, so severe were its entreaties and its solicitations ; but it arrived much too late ; for all that you warn me against, had been done six weeks before the date of it. However you have done well to warn me in such a friendly manner ; for I am bad and weak enough to deny Christ, not only thrice, but nine times in a single night. But I beg you to let me first relate every thing as it happened, and you may then condemn or pronounce me guiltless.

‘On the 12th of October, 1823, my vicar-general, now nominated bishop of Trier, sent a letter to me, in which he expressed his regret, that in the pastoral letter of the bishop of A——, and in other publications, I was still mentioned as the head of the spurious mystics, although I lived so peaceably and quietly amongst them, and that old grievances should be thus stirred up anew. That I ought therefore loudly and openly to renounce all participation in and tendency towards this spurious mysticism, and

testify that I adhere to the true principles of the Catholic church, and engage to live and teach according to them.

‘ This was the first cannon-shot, not at my catholic and apostolic faith, but solely at a *spurious* mysticism, which, alas! always shoots up along with the sacred plant of living faith, like the tares among the wheat.

‘ That which is *spurious*, thought I, and all spurious mystic things, I can renounce with an easy conscience, because my vicar-general calls upon me to do so, like S——, two years ago, without prejudice to a living faith in Christ, the abjuration of which is not required of me. I therefore swore and declared, with many explanations and exceptions, and with the express addition, that if by a spurious mysticism they understood the ancient, pure, apostolic, and living faith, which I had always preached, I must retract this declaration of mine, and that in this case he must not make any use of it. The vicar-general was satisfied with this, and thanked me for the explanation, observing that it was very correct and beautiful. I had also enclosed for his perusal the confession of my apostolic faith, and other apologies for me and my faith. These the vicar-general read with pleasure, and did not make any objections to them, but on the contrary, interested himself on my behalf with the bishop of A—— and elsewhere, and bore testimony to my great usefulness.

‘ It is well known, that by a spurious mysticism they understand a dangerous and secret association, which menaces at once both the church and the state. Who would not declare against such a thing as this, and reject and condemn it without hesitation?

‘ The clergy in this neighbourhood, who are also continually inveighing against a spurious mysticism, without knowing what sort of an animal it is, asked me, not long ago, what it meant? I answered, ‘ It is the filth with which the devil covers up the treasure, lest the blind world should find it; and God permits this, in order that dogs

and swine may not see it, tread it under foot, and abuse it.'

A TRAVELLER'S VISIT TO SAYN.

That Boos scattered the same seed at Sayn on the Rhine, as he did elsewhere, without reaping the same fruit, or at least not so richly, or else without perceiving it himself, is proved by the following account from his own lips, which a friend communicated, who visited him in his mountain ravine. The friend writes as follows :—

'One of the most important and pleasing visits during the whole of my journey, was that which I paid to the dear man of God, Boos, in Sayn. He dwells in what was formerly a monastery.' Even the road to this retired spot is very agreeable. To the right and left are most fruitful districts, and the most pleasing views present themselves on both sides of the Rhine. The monastery and the church are situate at the end of the village, entirely surrounded by hills. The venerable man was in his garden on our arrival. We were conducted into the large and lofty rooms of the desolated monastery, which the good man had only scantily furnished with his few moveables. On being called, he soon made his appearance, welcomed us, and ordered bread and wine to be set before us. It is not possible, without a feeling of veneration, to behold the man who has endured so many sufferings for Christ and his name's sake. He is now old, weak, and infirm. Twice has he suffered from paralytic attacks, which have almost deprived him of the use of his right hand. He is still continually assailed, and accusations and calumnies are incessantly proceeding from B——, against which he is

¹ Or, more properly, in a house that stood near the monastery and belonged to it; for the monastery itself has fallen down, and this house alone remains standing.

obliged to defend himself. But that which affects him the most deeply is, that he hitherto sees no blessing on his labours in that place.

‘He said, respecting this:—‘Ah, how happy was I in the midst of my congregation in Austria! For two years together I struggled and wrestled in distress of soul on account of my sins. Whatever time I could spare, either by day or night, I spent in my church on my knees before the altar, and the half of my congregation were also full of distress on account of their sins, until the light dawned upon me, and I was able to comfort them and myself. But here on the Rhine, not a soul is anxious on account of his sins. If occasionally a distressed sinner comes to me, it is from a distance; but no one here will be converted. They are all merry sinners, and are willing to remain so. I must however relate a circumstance to you:—

‘A short time ago, one that was really a poor sinner in his own estimation, a farmer from Hundsrückén, came into my room, and said, ‘I am the greatest sinner in the world; will you spare half an hour to hear my confession?’ ‘Yes, very willingly; but go into the church and pray for faith in Christ. You are in no want of repentance, but have great need of faith.’ He then went into the church, and half an hour after I heard his confession. After having comforted him, and encouraged him to believe in Christ, he said, ‘May I not come to-morrow, and confess again before the communion?’ I answered, ‘Certainly not. You have already confessed and doubted long enough, and too much, but have believed too little, and placed too little confidence in Him, who sweat drops of blood for you. Believe, and your faith will save you!’ On this I dismissed him, and gave him a New Testament.

‘Such like sinners sometimes come to me from a distance. They repent admirably, so that I and all the angels rejoice at it, but it is a very difficult matter for them to believe. The farmer said weeping, ‘I have indeed read,

that God willeth not the death of a sinner, and that he said to the sinful woman, "Go thy way, thy faith hath saved thee;" but I cannot believe that it has reference to me.' 'Certainly,' said I, 'it has reference to you, and if you do not believe, you will make an end of yourself like Judas, with all your repentance; for the best repentance is of no avail, as long as it is without faith, hope, and confidence.' The penitent farmer then went half-believing to his lodging.

"Sinners who are thus awakened by divine grace and the voice of conscience, are the nearest to faith, and the dearest to me; but they frequently remain a long time in this mournful condition, and, like myself, are slow to believe, particularly since most of the confessors—as this farmer also complained to me—only say, Cursed is he that doeth these things.'

"You will be surprised," added Boos, 'that I so flatly refused the farmer's request to confess again the next day. I have formerly tormented myself almost to death with hearing the confessions of people in this state; but after finding that faith, and not confession availed, I did not suffer them any longer to confess so much, but preached faith to them so much the more, and that proved effectual. It is just such weary and heavy-laden souls as these that first attain to faith and peace of conscience.

"The farmer duly came the next day to confess again, but I kept my word, and merely preached faith to him, and he then went quietly to the communion.'

TO GOSSNER, TO WHOM HE OPENS HIS HOUSE AND HIS HEART.

'Sayn, June 4th, 1824.

'My moral and physical powers daily decrease, yet still I drag myself along, and preach every Sunday and holiday without an assistant.

' 10th June. You are aware that many complain of the tranquillity I enjoy—for which I thank God and bishop Homer—and also of my inactivity in re nota (in certain things.) The Lord shall be judge in the matter. I am with one foot in the grave; I can scarcely do any thing more, in consequence of the diminution of my strength in body, soul, and spirit, and therefore I have hit upon the idea of retiring and giving up my living, or else keeping an assistant, or lastly, of requesting you to come to me, if possible. My parishioners would receive you gladly. For hominem non habeo (I have no one,) like the infirm man in John v. 7. If you were inclined, and could arrange the matter in B——, we might both of us rest, labour, suffer, believe, and die in this world's end. But you as well as myself, will see mountains in the way, which God alone can level. I would willingly sacrifice the repose I have hitherto enjoyed, for God and your sake, because it is my heart's wish to see another awakening, and then finish my course. For I must confess to my shame, that not a soul has yet been awakened, as you know; and hence arises my outward tranquillity. But yet I am not quiet, either outwardly or inwardly. The hireling scribblers continue to make a heretic of me, as they do of you. My hardened parishioners are a torment to my spirit, and they that imagine themselves awakened, complain of it, on the other side, to my face. Such is the repose I enjoy.

' 11th July. I am seriously in want of an assistant, because I can no longer draw the net alone. This very day I thought I could not possibly preach and perform divine service any more from sheer faintness and weakness. I am well, in other respects; but the weakness of age is making rapid advances. I can often scarcely draw my breath, and am obliged to intreat mental and bodily strength of God in the smallest performances.

'My valley again salutes you; but I can no longer

weep, pray, and supplicate as formerly, that these stones and blacksmiths may be made children of Abraham.'

'24th August. You must come to me, that these *bean-eaters* may also come to the knowledge of the truth. I can make no progress with them, seeing that they dance and drink drams till they are drunken, every Sunday. I see no end to my misery, because they are all so coarse and given to drunkenness. My soul is much grieved; I sigh and cry to him, but he hears me not; and though I preach to them as I have been wont to do, yet the brutish people hear and understand me not.

'I still ascend the pulpit every Sunday and holyday, but it is with trembling, and I would willingly remain below, because I see no abiding fruit; the children alone occasion me joy. Those that are grown up are also becoming more quiet and better behaved. I therefore wish your assistance to aid me in breaking through; for the wall is too strong for me alone. But I think the Lord will soon either displace me or call me home; for I am weak and ill. Twice has his hand touched and paralyzed me, and if he comes a third time there is an end to me, and I fall into his arms. But because a new illness has been added to the old one, some say that I am growing old; but I am not alarmed, and am willing to die. L—— removes to E——; but there is light enough there. He ought to go where it is dark.

'At present I am sowing upon the highway; they hear the word, but afterwards the devil comes and takes it out of their hearts, lest they should believe and be saved. And yet I am persecuted without cause, and without any effects produced by my preaching. You are, however, more fortunate, and so is Saverl. We would rather have had it than you, but thus it is. You and B—— feel more comfortable whilst lying before the door, than we who are so unfruitful inside the door.'

HIS LAST ILLNESS.

To the same.

'Sayn, the 15th Jan. 1825.

Hold! I am still alive. I received your letter of the 29th November, just as I was lying in the jaws of death. I gave it to H——, requesting him to reply to you instead of me, and to inform you that I was dying, and that peacefully, in your faith and mine, in *qua exules laboramus usque ad vincula*, (in which, as exiles, we labour even unto bonds.) Since Martinmas of last year, the Lord has cast my outward man into a mortar, and has bruised me like bread-corn; for first of all I suffered from deadly cramp in the stomach for a fortnight; and then from inflammation in the lungs. The doctor, in his haste, bled me with his penknife, and because he bound up the vein too slightly, it burst open without my being aware of it, until I found myself swimming in my blood. Dropsy then ensued; and both my body and feet were swollen to a high degree. Twice did the doctor bring down the dropsy and the swollen feet; but it continually threatens to return. My whole body was afterwards covered and scarified by blisters, mustard-plasters, and leeches. I was rendered so weak by all this, that for ten weeks together, I could not walk a single step. All appetite was gone. I begged for a curate, but none was sent me. For the last three days, however, the Lord has made some change in my sufferings. Appetite returns, the dropsy does not make its appearance, and I am able, in much weakness and with great exertion, to pen these lines. Before new year, I had no idea whatever of recovering, thought only of dying, had the last sacraments administered to me, asked forgiveness of my parishioners, if I had in any manner offended them, and made my will. Prayers were offered for me in every house, and in the church, and it appeared, that my parishioners possessed much more affection for and confidence

in me, than I had imagined. Every day they stand before my bed and weep.

‘I can well believe, from the fellow-feeling I myself experienced, that you suffer in the conflict and triumph of the truth in the believers at P——. For I also suffered in my illness on their account. But crucified truth rises again.

X—— was also sick unto death; the Lord must still have something in view with us, because he did not hew us down entirely, but only dug about and dunged us, that we might yield fruit.

‘O how much I have suffered during the last ten weeks! and my recovery is still very slow. The cramp in the stomach attacks me also every night, and takes all my strength away again. I see and feel no possibility of being able to preach in February. Pray also for me in my present afflictive circumstances.’

HIS DESIRE TO LABOUR DURING INCREASED BODILY WEAKNESS.

To the same.

‘Sayn, Feb. 9, 1825.

‘—— My sufferings are at present more tolerable; but I am still so weak that I am entirely unfit for the service either of God or man. Only yesterday, my physician, under whose hands I have been suffering for four months together, gave me an attestation for the bishop, that in order not to endanger my life, I must abstain for half a year from all occupation, and therefore required an assistant in the pastoral office. I must consequently stand half a year idle in the vineyard, and be a spectator of the labours of another, whom I expect (*but who did not arrive*). You see how the Lord is resolved to prevent me from working.

However, I hope to be able to labour earlier than the time proposed. For the last fortnight I have given instruction to the scholars and such as are about to confess, whilst lying in bed. At Easter, I expect to rise and resume my labours. But my swollen feet will probably accompany me, since they have hitherto refused to leave me.

‘You wish that instead of losing my blood in the bed, I had shed it on the scaffold, as a martyr for Jesus and the truth. How blood-thirsty! But I assure you that I have suffered far more in this dreadful illness, than if I had suffered martyrdom, been flayed alive like Bartholomew, or roasted like Laurentius. These sufferings would have been dew-drops compared with mine. Believe me, the Lord chastises much more severely than man. I lay, like Job and David, three months long in dreadful torments.

‘Some days ago, the bishop sent me a royal document, in which the king ensures to my church a hundred florins yearly for the expences of public worship—twenty-four dollars to the sacristan, three hundred and twenty dollars to my successor, and a thousand florins for me during life, with the use of the church-property. And lastly, he presents my congregation with the old abbey-house, to be used as a school and a dwelling for the sacristan. Hence many try to persuade me to resign, and enjoy my income in peace. But I fear inactivity worse than death.

SERIOUS PREPARATIONS FOR ETERNITY.

To the same.

‘*Sayn, Feb, 28, 1825.*

‘Since the 9th of this month, instead of growing stronger, I am become much weaker; so that it is scarcely possible for me to write any more. Water is continually expelled from my body, and this almost kills me outright. At the

same time, feet, chest, and body swell more and more, so that I am often nearly suffocated for want of air. My life is fast ebbing away; I must die, and that probably in a short time. O that you were with me! I have not an individual to comfort me in my sore affliction; the people here cannot do it. I have also many temptations to endure from the idea, why it is that I must suffer *so very much*. All that I suffered before, is nothing compared with that which I now suffer. I am often even tempted with regard to faith. However, after passing a dreadful day, the Lord vouchsafed me a quiet night, and comforted me by placing my soul in a state for my departure by the following considerations:—

‘1. Behold, thou art now before the gates of eternity, like a beggar with a wallet full of sins, which are deserving of nothing but the torments of hell.

‘2. The good works thou hast performed in this life, are divine gifts and favours, which thou hast defiled by thy self-love. For, what a favour it would be, to be now permitted to preach and perform other services for the glory of God and the salvation of mankind! Therefore, if God should reward me for any thing good in me, he would reward his own gifts, which I have even defiled. Ah, how poor I am before thee!

‘3. The sufferings I endured in Bavaria and Austria for Christ’s sake and the gospel’s, were partly a gift of God, and partly a necessary and salutary chastisement and trial, with respect to which, God will find little or nothing to reward. In short, I have nothing to my credit with God.

‘4. My patience and resignation during this last illness, were often weak, &c. How poor am I therefore at the end of my life, in thy sight, O Lord! I have and desire nothing but the favour shewn to the thief on the cross, and the mercy displayed to the publican.

‘I am therefore compelled to grasp that with both hands, which people have execrated in me as heresy, and per-

secuted to this day ; and in my extremity and the prospect of death, was forced to have those passages of scripture read over to me at midnight, which formerly comforted me at such seasons. And I was comforted, as on every other occasion ; was enabled to draw my breath freely, and to fall asleep.

‘ Pray for me, that I may not even yet make shipwreck of our faith, and that the Lord would pardon me in that, regarding which, I may have been silent before him from fear of man.

‘ O THAT I HAD SHED MY BLOOD, WHICH IS NOW BECOME WATER, A THOUSAND TIMES FOR CHRIST’S SAKE !

THE WORD OF GOD THE ONLY CONSOLATION IN EXTREMITY
AND DEATH.

To the same.

‘ *Sayn, March 3, 1825.*

‘ Alas, what do I hear of the believers in Gallneukirchen ! They are vilified and persecuted in such a manner that they wish to go over to the Lutheran church. They are forcibly driven out of the Romish church by the blind bigots. I would rather they had continued, like me, as they were, since they cannot be prevented from living and dying in the faith. Even now, when dying, I do not regard the step they are taking as good ; for who can at present hinder me from dying in my faith ?

‘ These are perhaps my last lines to you. Thanks for all your love ; pardon me wherein I may have said or done anything wrong, and pray for your fellow-pilgrim, who is dying in the greatest poverty of faith and spirit. All that are about me, salute you ; they will die in the same faith with me, and they comfort me and themselves, day and night, by reading nothing but those passages which ani-

mate our ancient persecuted faith. Even the scholars, who come daily to my bed-side, are obliged to do the same ; we all experience that they strengthen and bless us anew.

‘Hence, in this dying state, I cannot be sufficiently astonished, that the heads of our church forbid just that which alone affords me comfort on my dying bed, and that my ecclesiastical brethren afford me at present no consolation whatever, but entirely forsake me. I am like Job on the dunghill, or soon shall be. But since no ecclesiastic in this neighbourhood comforts me—you do so from L——, even as you comforted A—— when at P——.

‘—— I often feel grieved, that I cannot repent and lament of every sin, like the pardoned Magdalen at the feet of Jesus. We need just such a Christ in dying, as we preached when living. May he help us both ! Amen.

‘In and at death, this is my confession of faith. Faith, that works by love, saves us in this world and the next. Let it be yours also, and then you will be one with Paul and James, and with your dying Boos.

‘The 10th May. I am indeed still alive, but my life is a continual death. For the last fortnight, mercury has been applied, both outwardly and inwardly, to expel the dropsy. By this they have so poisoned and weakened me, that according to all appearance, without a miracle, I cannot recover ; I may perhaps struggle a quarter, or half, or at the most a year, with life and death—but then— Therefore, once more, farewell ! forgive ! and follow me soon !

‘What will you do with my writings after I am gone ? Leave me, and let me rest quietly in my grave ! We are not believed whilst living ; how then will they believe us in the grave ! I wish to be forgotten in a world, where I have done so much evil and so little good.’¹

(His writing was now so broken and bad, that I could scarcely read it ; hence he continues ;) ‘ I ought not to

¹ Shortly before his end, however, he permitted the history of his youth to be written down from his lips.

write any more, because I am no longer able; infer from hence, how weak and wretched I am. It is time to die; not a member of my body is any longer serviceable to me. I am rendered very little and sinful both in body and soul, and I must die so. Pray for me, that I perish not. God himself has removed me from the pastoral office—not the king, nor the bishop. I can do nothing more than hear confessions, baptize, instruct the children, and such like easy matters; the more difficult are done by another. See, it is thus that God acts with me before my death. Encourage me once more. I am still too much cast down; pray that the Lord would once more regard and breathe upon me. May God then help you graciously, through time and eternity, bring us together again, and bless and beatify us to all eternity! Amen.'

HIS LAST LINES.

To the same.

' Sayn, June 15, 1825.

' My dear friend,

' You will not believe that I am dying, because I have so often told you so, and am not dead yet. However I am still dancing about the grave with my swollen feet, into which, in a day or two, I shall fall, and out of which Jesus, the resurrection and the life, will help me on that day.

' I write to you to-day, heartily to thank you with my own hand, whilst still alive, for the second part of your 'Spiritual Casket,'¹ by means of which, the Lord has unspeakably comforted, refreshed, and rejoiced me. Long, very long, as I have already complained to you, was my body and soul full of poison, mercury, gall, bitterness, despondency, distrust, and unbelief, as if I had been pos-

¹ A work published by the worthy Editor, on the plan of Bogatsky's Golden Treasury.—Note of Translator.

sessed by seven devils ; but when your 'Casket' was brought on the 5th of this month, by a shoe-maker to my bed-side, and I began to read in it, the seven devils were cast out ; heart and eyes swam with tears, and peace and joy in the Holy Ghost returned to me in such a measure, that I am unable to express it. Thanks be unto God and you ! It is easy to die thus. I was also particularly pleased that you urged and recommended holiness and righteousness of life in it, still more than the righteousness of faith, and thus divested me of the anxiety lest you were too partial. *For I found even in dying, that we ought to follow after holiness, in order to be meet for the country and company of the saints. Without holiness, without having our robes washed and made white in the blood of the Lamb, no one shall see the Lord—no one follow the Lamb, in white raiment, with palms in his hands, whithersoever he goeth.*

'Let me know, however, how it fares with you. I am still alive. Farewell in the Lord, as does at present,

'Your

'Boos.'

This concludes the autographical account of this valuable life. These were the last lines which I received from him. I was living at the time at a great distance, and as the Lord had just opened a door for me to preach the same precious faith, for which and in which he suffered and died, I was unable to visit and see him any more in this life, however much I wished it.

HE APPROACHES HIS END.

'During the two last months,' writes an estimable friend, 'he suffered dreadfully ; partly through his medical treatment, and partly in his mind ; the clear and believing view of his Lord and Saviour, which he otherwise so peculiarly

possessed, became obscured ; and he was tried in the flame of the hottest sufferings, like all the Lord's most elect children, that the trial of his faith might be found more precious than gold seven times purified. But soon his heart overflowed with fervent thankfulness and superabounding grace. I visited him, and found him weak, and suffering grievously from the dropsy, but his mind cheerful and happy in the believing confidence that he had found grace and the forgiveness of sins, not for the sake of his own merits, but solely through the blood and merits of Jesus Christ, and that he should now shortly depart in peace.'

Towards the end of his life also, the lovely traces of the seed he had sown in tears, manifested themselves in his flock ; for he was not permitted to see them sooner, because it was the Lord's will to lead him through painful paths, during the last years of his life, and to purify him in the furnace of affliction.

Anna Jacobi wrote as follows on the 5th of July in his name, because he himself was no longer able to hold or guide his much used pen—after mentioning some other things which he still wished to say to me—she says, 'I cannot alas! give you any more favourable accounts of his bodily circumstances. He has been treated in a manner for which there is no apology. As soon as we heard of it, we were extremely anxious to assist him, if possible, and in particular, to induce him to take another physician. I consequently came hither some days ago, with doctor and professor Nasse of Bonn, a universally esteemed physician, who examined him minutely, and then prescribed medicine and diet, from the punctual observance of which he gave us hopes of a good result. I remained here, in order to assist in attending to this, and in waiting upon him, as well as to render an account to the doctor. May the Lord bless the efforts that are being made, and once more give us back our dear Boos, if it be his will! He is otherwise

joyful and comfortable in the inner man, and wishes me to tell you, that the consolation and joy, which the Lord vouchsafed to him by means of your 'Spiritual Casket,' has been hitherto preserved to him.'

She adds at the close, 'Our venerable friend is very ill, so that although the physician does not give up all hopes, yet he is very doubtful of the result of the disease. Well, nothing is impossible with God. If it be his will, he will still preserve him amongst us, and this is the wish of us all.'

The same worthy individual wrote to S—— a more copious account of his illness and his consequent dissolution, which was as follows:—

'On the 29th August, 1825, the Lord delivered the sorely tried sufferer, M. Boos, from all his sufferings and sorrows, and received him into his eternal rest. He was visited by a long and tedious illness, and had, at the same time, to endure for several months together, great darkness of spirit, which afflicted him deeply. But God, who does not forsake his people, manifested himself to him also as a merciful God, and when his trials had risen to their extreme height, delivered him from them in a moment, in a wonderful, or rather I would say, in a gracious manner; after which his faith and cheerful confidence continued to the end, although the clear light in his soul was again occasionally troubled, in some measure, for a few hours. His illness began last year, with a species of inflammation of the lungs, and resolved itself gradually, through mismanagement, into a dropsy. He wrote respecting it as

¹ A friend, who from affection to him, afterwards waited upon him, wrote, on the 30th July, that he was on the way to recovery, the swellings having everywhere subsided, and his sleep being sound. This made me hope that I might still be able to visit him in the autumn, which he so ardently desired. But the amendment was only delusive. The Lord hastened to take him home.

follows. 'Since the 1st November, 1824, I have been suffering from a confirmed dropsy, which confines me to my bed. It was at first an inflammation of the lungs. Here I am therefore in my valley, expecting my death. A neighbouring ecclesiastic attends to my pastoral duties. Previously, I was still able to perform some of the lighter church-services; but whilst conducting the chief part last Whitsuntide, I fainted away at the altar, and I was carried from thence half-dead and cold. I have since been so weak as scarcely to be able to leave the sofa. In the inner man I endured dreadful temptations and sufferings, so that I thought myself forsaken of God. This lasted a very long time; but thanks be to God! the Lord has turned again my captivity, and comforted me abundantly for it; I live and again believe. I live very solitarily, remote from that human aid and consolation, which a sorrowful invalid so much requires. But because, and as long as I again possess God, I have consolation enough in him.'

'In consequence of this letter, I paid him a visit of some days, which were very important to me, and will never be forgotten by me, in consequence of his conversations, and the living example of a believing confidence in the Saviour, who is willing and able to deliver us out of all our distresses, if we resign and commit ourselves entirely to him. I afterwards repeated my visit, in order that he might be the better attended upon, and continued a fortnight with him, which I passed entirely at his sick bed, and in conversation with him. I had never before had the happiness to be present at the dying bed of a true Christian, and to hear him speak freely on the present and the future; and yet such communications are so highly important! I shall therefore thank my God all my life long for having so ordered it. I found him this time very weak and afflicted in body; he suffered from great oppression at the chest, want of sleep, and loss of appetite. From long confinement to bed, his back was very painful in several places, and the

skin was partly broken ; and frequently, towards evening, a violent cough with expectoration of phlegm tormented him, and such paroxysms of suffocation, that I several times thought he would die in my arms. He also thought the same, and daily expected, though too early, his death, for which he often ardently longed and fervently prayed. On my reminding him that he could not yet expect it—for, with the exception of these momentary paroxysms, he was still too strong to be near death—that it was impossible for him to know whether it was the Lord's will to take him out of the world at this time, or to make use of him longer in it ; and that he must therefore be satisfied with the divine disposal—he was again quiet and resigned. ' Yes,' said he once, ' if God is willing to make use of me any longer, and consequently to restore me to health, I am satisfied with it—I am my Lord's debtor, and would gladly repay as much as I am still able.' He often desired me to read to him, chiefly from the Holy Scriptures, and also occasionally from the ' Sick Man's Bible,' and he frequently testified how beneficial and invigorating the contents were to him. . . . On coming to the last chapter, the solemnity of the moment, and the feeling of pain, at his probable speedy dissolution overcame me ; I stopped, and closed the book. He told me to continue ; but on my saying, that there was still time enough for that chapter, he replied very seriously, ' I am a dying man, and wish to hear all.' I then read the whole of it to the conclusion.

Whenever he felt himself more at liberty, he was cheerful, and would occasionally be very lively in his way. He then, at my request, related many things that had befallen him, which extremely interested me. It seemed very desirable to me that some account of his remarkable inward and outward experience might survive him, for which reason I proposed to him to dictate to me. . . . But he would not hear of it. ' Self-biographies,' said he, ' have always appeared to me as a dangerous thing. The indi-

vidual is not in a condition to tell every thing as it is, and frequently he ought not to do so. And what need is there to write much about such a poor sinner as I am? It is better that nothing more be heard of me.' On asking in reply, whether he had not himself experienced, that the reading of works of this nature had been particularly beneficial to him, he said, 'I cannot deny that; but it is not worth the trouble to know much about me.'

'I was therefore obliged to be satisfied with hearing him relate some of the circumstances of his life, which he did with peculiar interest.

'On the 14th of July I left him again, in order to return home, after which he lived six weeks. Some days after my departure, a young friend from C—— visited him. Happening, just at that time, to have no urgent employment, and seeing the venerable man in need of his assistance, he offered to remain with him, and to wait upon him; and this he performed also with much love and fidelity, until Boos's death terminated his occupation. On the 10th of August, he dictated the last letter to me, in which he took leave of us. After alluding to his approaching dissolution, he continued, 'I would also gladly take leave in writing of my teacher Sailer; but should I not be able to accomplish this, I beg you to thank him in my stead, for his instructions and his labours, by which means I became acquainted with the Father and the Son in my youth, and in this knowledge found eternal life; as also for the affection, assistance, counsel, and consolation which he afforded me in my sufferings and afflictions. I also heartily entreat his forgiveness for all the sufferings which I have involuntarily occasioned him in this life. The very worthy bishop Homer has likewise kindly protected me to the end of my life, and the rest of the clergy have treated me with love and esteem, for which I now return them my thanks and heartfelt blessings, on my departure out of this world.'

'This letter was signed by his own hand. About a fort-

night afterwards, he expired gently and peacefully, after a short struggle, and after pronouncing the words, 'Lord Jesus, into thy hands I commend my spirit!'

The above-mentioned young and obliging friend from C——, who kindly waited upon him until his end, and was eye-witness of his dissolution, wrote, on the 4th of Sept. as follows:—

'On the 29th August, at ten minutes before five in the evening, our dear pastor, M. Boos, fell asleep gently and blissfully in the Lord.

'Since my last letter, I was with him day and night, waiting for the Lord's decision, whether to life or death. He was so grateful for my presence, and the services I rendered him, that he regarded me as an angel, whom the Lord had sent him. To the Lord alone be the glory and the praise ascribed! (Rom. xi. 36.) I had also really received from the Lord such a wonderful strength both of body and soul, that I was often astonished how the Lord could bestow such power on one so weak.

'He suffered both from dropsy and consumption, which rendered him so weak, that we were always obliged to support him, when he wished to rise. But the Lord gave me grace and strength to do every thing without hesitation.

'Three days before his death, we received your letters, which caused him much pleasure, and cheered him so, that he read them over again on the morning of the day he died.

'At noon I gave him some refreshment, after which the forerunners of death manifested themselves. I therefore began to pray with him from my inmost soul, and after prayer, he enjoined us to accompany him in spirit to the last moment. I applied Cologne water once more in large quantities, on which he recovered a little, and inquired, 'What was the matter?' On which I answered, that the

hour was come, in which his Saviour would take him to himself, and that he must hold himself in readiness. After the lapse of half an hour, the perspiration of death burst forth ; I laid him backwards on the pillow, for he was sitting up in bed ; he commended his spirit into the hands of the Lord Jesus Christ ; I prayed with him, and immediately afterwards, he expired without pain, after being slightly convulsed, gently and blissfully in the Lord.'

Thus expired this distinguished man, whom God had chosen to stir up and animate, in this our day, the true knowledge of his Son Jesus Christ, and that faith which justifies and saves, in thousands who lay deeply buried in darkness and the shadow of death.

His whole life was a series of sufferings and persecutions, in consequence of his continually testifying, loudly and undauntedly, always the same thing—THE ONE THING NEEDFUL, in a way and manner which was quite peculiar to him, and original.

Of a truth "many are the afflictions of the righteous, but the Lord delivers him out of them all." (Psalm xxxiv. 19.) This often occurred to me in the course of his life, and particularly at its close. "Light is sown for the righteous, and gladness for the upright in heart." (Psalm xcvi. 11.) "The righteous is delivered out of trouble." (Prov. xi. 8.) His faith seemed, towards the close, frequently as if on the point of expiring, but it always lifted up its head again, and became more vital, powerful, and beatifying, and at length it triumphed over every foe, even over death itself, which he had a long time continually in his view, without dreading it. He was only afraid of himself, of his human weakness and impotency ; and he that is not afraid of this, no longer stands in the faith, but is already fallen, or else has ascended a height, from which he must necessarily be cast down by a deep fall.

He was always humble and lowly in a great degree, yet the Lord, who giveth grace to the humble, was willing to

humble him more and more, and make him very little in his own estimation, in order that he, who had turned so many to righteousness, and had been a blessing and brought eternal salvation to so many, might not by any means trust to himself and to his own merits, but that like a malefactor, a publican, and the most miserable of sinners, he might be willing to be saved by grace and eternal compassion alone.

Many did not understand these divine paths, and because they imagined that God must lead all by the same way, they became like Job's friends, a torment and a greater martyrdom to him. God leads extraordinary men through extraordinary paths, which are inexplicable to common and even pious persons. The counsel of the Lord is wonderful, but he executes it admirably. He has now finished his course, and beholds Him who justifies the ungodly. (Rom. iv. 5.) The faith for which he suffered so much, and endured such reproach and persecution, is now changed into sight. How peaceful will be his rest, how great his felicity, on seeing Jesus, whom here he believed, preached, and loved, although he saw him not!

HIS EPITAPH.

The friend in whose arms he died, caused a simple wooden cross to be placed over his grave, with the inscription:—

HERE RESTS

THE REVEREND MARTIN BOOS,

AGED SIXTY-THREE YEARS.

HE DIED IN THE LORD.—REV. XIV. 13.

The mountain-dell which furnished him a tomb, and the grave-diggers that interred his body in the earth, knew not who it was that they entombed. But when he shall rise again, when it will 'appear what we shall be,' it shall then be manifest to them, that

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 3.)

This epitaph has already been erected for him by the prophet Daniel, and for all those who, with him, have obtained like precious faith in the righteousness of God, our Saviour, Jesus Christ; and is also inscribed to him in the heart of every one who was acquainted with him. Others think differently. We will let them do so. That day which shall bring every thing to light, shall declare this also, to those to whom it is not yet apparent. The vilified and crucified Jesus will eventually manifest his glory, and then all those that were here despised and vilified for his sake, shall be manifested and glorified with him. And then shall all the adversaries behold whom they have pierced, either with daggers or malevolent tongues.

We do not lament him who was thus despised and vilified for the truth's sake; for the Lord counts him happy, (Matt. v. 10—12.) but the blasphemers and persecutors, who knew not what they were doing. May Eternal Love, which prayed on the cross for its murderers, also forgive them, and bring them to the knowledge of that saving truth, who hated and persecuted the much tried but now glorified witness, and in him the truth itself. Yea, Lord, forgive them, for they know not what they do!

In his last letters, he wrote as follows to the Editor, for all his friends, who had obtained the same precious faith : ‘ I am dying ; may God graciously help you also through time and eternity, bring us together again, and make us eternally happy and blessed ! Amen.’

And in his last hours here below, he requested that all his friends might be saluted with the New Testament salutation, “ Grace and peace be with you, from God the Father, and our Lord and Saviour Jesus Christ. Amen.”

May this, at the close of the history of his life and sufferings, penetrate deeply into the souls of all his friends, even as he doubtless wished to have been able to have pronounced it with a distinguished blessing on each of them in particular !

Receive, therefore, in faith and confidence, the grace and peace of our God and Saviour into your hearts, as the benediction of your dying friend and teacher, who suffered all that he endured on earth, to this end also, that he might preach unto you the saving gospel of Jesus Christ, and that you might, with him, be partakers of the same precious grace, which blots out our sins, and gives us everlasting righteousness and immortal life. Call to mind how his preaching was blessed to you, what peace, light, love, and life his testimony procured you, which he confirmed by the endurance of so many sufferings, calumnies, and persecutions. If he had not given himself up to it—if he had not prayed, watched, and supplicated day and night—and if he had not suffered, forsaken, and sacrificed so much, his preaching would certainly not have been so blessed and so effectual ; and how many might still have been sitting in darkness, and spending their lives under the yoke and bondage of sin ! He gave himself up as an instrument in the hands of God and Christ, that the eyes of many might be opened, and thus be brought from darkness to light, and from death to life.

Let us now therefore hold fast that which we have recognized to be the truth of the gospel, which he preached to us with so much reproach and so many sacrifices ; not be ashamed of it, nor deny it from fear of men, nor cast it away through levity and worldly lust, but persevere to the end in the faith and the truth, which leads unto godliness.

‘ Fear not them that can only kill the body, but nothing more. Fear him, who can destroy both body and soul in hell.

‘ Put not the light which God has kindled in you with so much pains and patience, under a bushel ; but let it shine, and by your walk and conversation, show forth the virtues of him, who hath called you to his marvellous light.’

FLOWERS

STREWED ON THE GRAVE OF THE LATE MARTIN BOOS,
BY HIS FRIENDS.

I.

Transmitted by his first and earliest friend, the Rev. X. Bayr.

Boos had, even in his youth, a remarkable manly appearance. Our first accidental meeting gained him my esteem, and we became friends from that moment, without anticipating the closer connection into which we should be brought several years after. The nobleness of soul which was inherent in him, manifested itself in his decorous and grave exterior, and possessed attractions for every susceptible heart. Such was also the effect at the very commencement of his career in the office of pastor. His heart, which hungered after truth and righteousness, stood open to divine influence, and he spoke out of the fulness of the Spirit, which had selected him for its instrument: hence those that were seeking salvation, attached themselves to him, listened with attentive eagerness to his sermons, and committed themselves to his guidance. When the number of such persons increased, it excited attention, and caused dissatisfaction and disgust in the elder clergy, who were set over him. They began to limit his sphere of action, by withdrawing him from public speaking and official func-

tions. He was also often publicly spoken of to his prejudice, and ill treated. Thus the young and zealous man was withdrawn from his sphere of operation, and obliged to lie dormant at the very commencement of his career. This caused him great sufferings and a severe conflict. He retired to his chamber, read the holy scriptures, reflected, and prayed over them. He had no friend near him, into whose bosom he could pour out his heart and seek consolation, but this only incited him the more to prayer and converse with God. His only recreation was the walks he took in the open air. The nature of these walks may be learnt from his own account of them.

‘Deeply grieved in spirit at seeing myself thus laid aside, suspected, and disabled from labouring according to my wish for the Lord’s kingdom in the pastoral office, I went out to walk in a neighbouring wood. I arrived at a retired woodman’s hut, and went in, that I might be able to pray unseen and undisturbed, as my heart impelled me. I fell on my knees, poured out my heart before God, and revealed my grief and distress to the Lord. During prayer, it became all at once uncommonly light about me, and the hut appeared as if illuminated by fire. Astonished, I arose, and in the idea, that I had been overheard by the woodmen, I went out of the hut, and walked about in the vicinity of it, but saw no man. I knew not what to make of the thing, and therefore passed it over, and returned home, continuing in prayer and aspirations to the Lord.’

In order not to remain inactive, he chose another situation, although with the loss of many of the temporal advantages he had hitherto enjoyed. Here the stream of his heart, which had been restrained in its course, poured itself forth with increased vigour. The sacred fire caught hold of and kindled in the hearts of his hearers. Visible fiery phenomena occurred here also frequently, but we will only subjoin the most remarkable of them from his own lips.

‘One night, whilst I was in prayer before the Lord, I saw myself surrounded by a fiery light. A fiery ray darted before my eyes into a neighbouring house. Its occupant was an aged unmarried woman, whose manner of life was strictly legal and devout, but she was at the same time, in continual distress and uneasiness of heart, and all my endeavours to guide her into the way of peace with God, had been hitherto unavailing. The next morning, she came to confess at the church, and was become quite a different person—docile, willing, and believing, like a child, at ease in her heart, and joyful in her spirit; and was now unable sufficiently to praise and bless the grace and mercy of God.

‘Another time, I was sitting at my writing desk, preparing for a sermon, and writing down my thoughts; when suddenly, fire fell upon the table and seized the paper, so that being alarmed, I passed my hand over it, to extinguish it. Immediately afterwards, a pious and believing person entered my room, to whom I related the circumstance. She said, ‘Sir, this sermon will be like a fire, in affecting the hearts of your hearers.’ I preached the sermon, and it proved a fire, which inflamed every susceptible heart in faith and ardent love to Jesus Christ, but caused an uproar amongst the unbelieving and the hostile. They took counsel together, how they might get rid of me, and did not rest, until I was removed.’

‘In the period previous to his removal and expulsion from this country, several persons saw at the same moment, fire over the house in which Boos dwelt. The fire poured itself forth in many distinct streams towards places far and near, then spread itself to a considerable distance towards the east, and from thence backwards towards the west. But no one at that time understood what this was, or what it portended.

At present, after thirty years have elapsed, these phenomena may be explained as omens of Boos’s subsequent

removal to Austria, and from thence back again into the Prussian states.

It is not here intended to attach importance to such like singular things,¹ any more, than Boos himself did. Signs are shells, which are of no value without the kernel. Those that are here mentioned are therefore only of value, in so far as the narrative proves that they really indicated the spiritual effects which followed. His sermons had everywhere the power of fire, which brought spiritual vitality into dead and unbelieving hearts, light and peace into anxious minds, and divine joy and love into believing and pious souls.

II.

BOOS STRIKINGLY DELINEATED, AS HOUSEHOLDER, FRIEND, AND TEACHER, BOTH IN THE SCHOOL AND THE PULPIT.

By the Rev. Seb. Baumann.

'The 18th October, 1825.

'Boos, the tried and purified martyr in the seven-fold furnace of affliction, has therefore finished his course, he has at length escaped from his wearisome life, has died to this world, in order to live for ever in the world above. Blessing and praise be unto God, for having called home his faithful servant, in order everlastingly to reward him for his fidelity and love. I hope he will be eventually per-

¹ The editor found that Boos in his letters, frequently related things of this nature, at the urgent request of his friends, for he did not willingly mention them, well knowing that they are not only with difficulty believed, but that offence is more frequently caused by them. For the same reason they are not inserted in his biography, or at least, only slightly touched upon. But since they were sent by an old and tried friend of the departed saint, who was also desirous of strewing flowers on the grave of the never-to-be-forgotten servant of God—they could not with propriety be omitted. The reader is at liberty to think of them as he pleases. It is well known, that true religion is not written with lifeless characters, on stone or paper, but comes down with flames of fire into the heart, from above, and takes its rise and has its founda-

mitted joyfully to receive us at our departure, who loved him upon earth and recognized his worth in Christ.

‘Only twice in my life did I see the dear man, whom my whole soul esteems, and whom I constantly loved with feelings of the profoundest veneration; but whose image will ever remain indelibly impressed upon me. That which was the most affecting and remarkable thing in him, which I shall never forget, and which I have often mentioned with tears of joy, was his profound and undissembled humility in the sense and spirit of the gospel and of Jesus Christ. On visiting him at Gallneukirchen in 1811 with another young divine—he not only received us into his house with an abundance of affection, but did more than ever we could have expected. I still see, in spirit, how his eye beamed and sparkled with joy, and certainly the tenderest bridegroom never received his ardently beloved bride with a greater expression of warm affection, than this disciple of love showed towards us, who were entire strangers to him. Scarcely had he led us into his apartment, and offered us a seat on his sofa to rest ourselves, than he sent for a vessel of water, bent down before us, unloosed our sandals and washed our feet. ‘It is written, “Wash the saints’ feet,”’ said he, and really insisted upon it, however much we protested against it.

‘He not only washed our feet, but subsequently also our burdened and polluted hearts and consciences from

tion there. It is further certain, that nothing burns or is kindled without fire. But it is the will of Jesus that it should burn, and he came for the purpose of casting fire and kindling it upon earth. Nor can it be denied that it burnt in Boos, and that he kindled it in others; or else why have the watchmen on the walls of Zion so loudly and continually called out, Fire! Fire! or why sought so warmly and eagerly to quench it? They have not yet succeeded, and will probably cry out again at the present work, and hasten hither with their fire-engines. Hence fire must have existed and been poured out—whether visible or invisible is unimportant. Warm thyself at the fire, and leave others to be offended at it, or strive to extinguish it; but instead of being able to accomplish this, they will only be adding fuel to the flame; which may God grant!

the filth of sin, and plunged us completely into the blood of Christ, of the infinite value of which we were previously ignorant.

‘Equally memorable to me is that which afterwards occurred. After having, in a long and confidential discourse with him alone, laid my whole heart and conscience, my conflicts, passions, and aberrations all naked and bare before his eyes, I anxiously asked him, Whether such a great sinner as I could still hope for pardon? Instead of replying, he turned himself about towards the back part of the room in which we were sitting, pointed joyfully with both hands and arms to the wall of his room, which was hung with the sufferings of Jesus pourtrayed in several beautifully coloured drawings, and said ‘Look there, dear W——! if you can receive all this as done for you, you are free from sin and guilt, are justified and saved. There take them and treasure them up! all this is for you, it all belongs to you!’ In the spirit of faith I received and apprehended all that Jesus had done and suffered for me, and felt myself unspeakably comforted and blest. O how gladly, with this inward reception, would I also have packed up the paintings on the wall, from which I had for the first time experienced and enjoyed, so as I never did before or after, the value of the meritorious sufferings and death of Jesus for us! No sinner ever went away from me, so comforted, as was the case with me at that time.’

‘On another occasion, when we were directed by some object in his room to the consideration of the childhood of Jesus, he said to me, ‘Look, dear brother! I am often obliged to take refuge with the child Jesus. When my sins remind me of Jesus as my final Judge, I tremble before his judicial look, and cannot stand before him in my distress, my sinfulness, and my misery; he seems too strict

1 You do not know that, dear W——. But others know it who have gone away with the same comfort, with which you were comforted.

for me ; I therefore turn myself to the friendly and gracious Jesus in diminutive infant form, and beg him to pardon my sins. This brings me relief ; for it is easier to converse with a child, than with a severe and inexorable judge ; and why should he have become a child, if we were not permitted to derive benefit from his childhood ?'

'I also once overheard such a simple and cordial conversation of our dear friend with the child Jesus, as captivated my heart.

'I saw and heard this kind-hearted man also in the school amongst the little ones. Here he was quite original and inimitable. He had such a peculiar mode of conversing with the children, that I cannot describe it. He was able to impress the greatest mysteries of Christianity so tangibly, intelligibly, and convincingly upon the heart, that one might clearly perceive the operations of the Holy Spirit in every lesson, which he gave the children. At least, I have experienced more of the Holy Spirit in my heart and soul in that school-room than—I am ashamed to say it—when I was ordained ; so full of unction, so heart and soul affecting was his discourse.

'I heard him preach only once. But being taken ill during the sermon, partly because my mind was so affected by the power of his words, and partly because the church was crowded to such an excess, that I could scarcely breathe, I retained little of the sermon. I thought I heard an apostle speaking and preaching Christ crucified.'

IMPARTIAL OPINION OF BOOS.

Boos caused a sensation in the religious world ; learned and unlearned, clergy and laity declared themselves for and against him : he was a sign for the fall of many, and for the rising of many. Whatever may have been the result of his labours, his intentions were good and pure, and

beneficial at a time, when the doctrine of faith, the preaching of the grace of God in Christ was becoming more and more rare, when holiness of works and righteousness of life were indeed taught and inculcated, but when the individual was not directed and conducted to the source of holiness and real good works, to the living and sanctifying Spirit of Jesus Christ, from personal experience and consequent believing conviction. It is certain that the doctrine of grace, which he so zealously preached, brought many to peace of conscience in this life and to a happy death. Shall not the God of grace at least graciously regard this his good intention and say to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" Interested motives cannot with truth be laid as the basis of his labours, however it may be attempted to do so; for he was no sophistical divine, he was entirely opposed to forming sects and parties; he wished to see his brethren and companions in the faith, and with them the whole world, saved by living faith in Christ, which he vitally preached. Whoever heard him preach, can bear a true testimony to this. He adhered to the Catholic church perhaps more closely than those who supposed themselves so orthodox, and he that refused to believe this, needed only to have seen him at the altar. His living faith gave life to every ceremony, and life is the main point. Even journalists and pamphleteers have judged him, but they knew not what they were doing.

He was not in the slightest degree ambitious; to many of his friends he appeared only too humble, and required of them also more humility than was in their power. Hence he can never be accused of sectarianism; divisions occur in every condition of human life, the greatest indeed, where the internal interests of mankind are affected and agitated. His favourite occupation was to expel, so to speak, the Old Testament, (Moses,) by the New, (Christ,) and to fulfil the law and let it be fulfilled by Christ, and the Spirit of Christ.

Preaching of this nature is understood, indeed, only by those whose hearts God opens, as he did that of Lydia. But if it ought to be understood, why should it be forbidden to bring it forward? In this respect, it is necessary to be in earnest. That which is the most important to mankind must not be touched upon merely in an anxious manner, but be joyfully apprehended and retained. Strength and courage are required to bore through the seven-fold covering of the human heart. But be that as it may, his divine Master, for whom he offered up everything of a temporal nature, and reduced himself to weakness by his labours, will judge him righteously, and he alone is the competent judge.

THE END.

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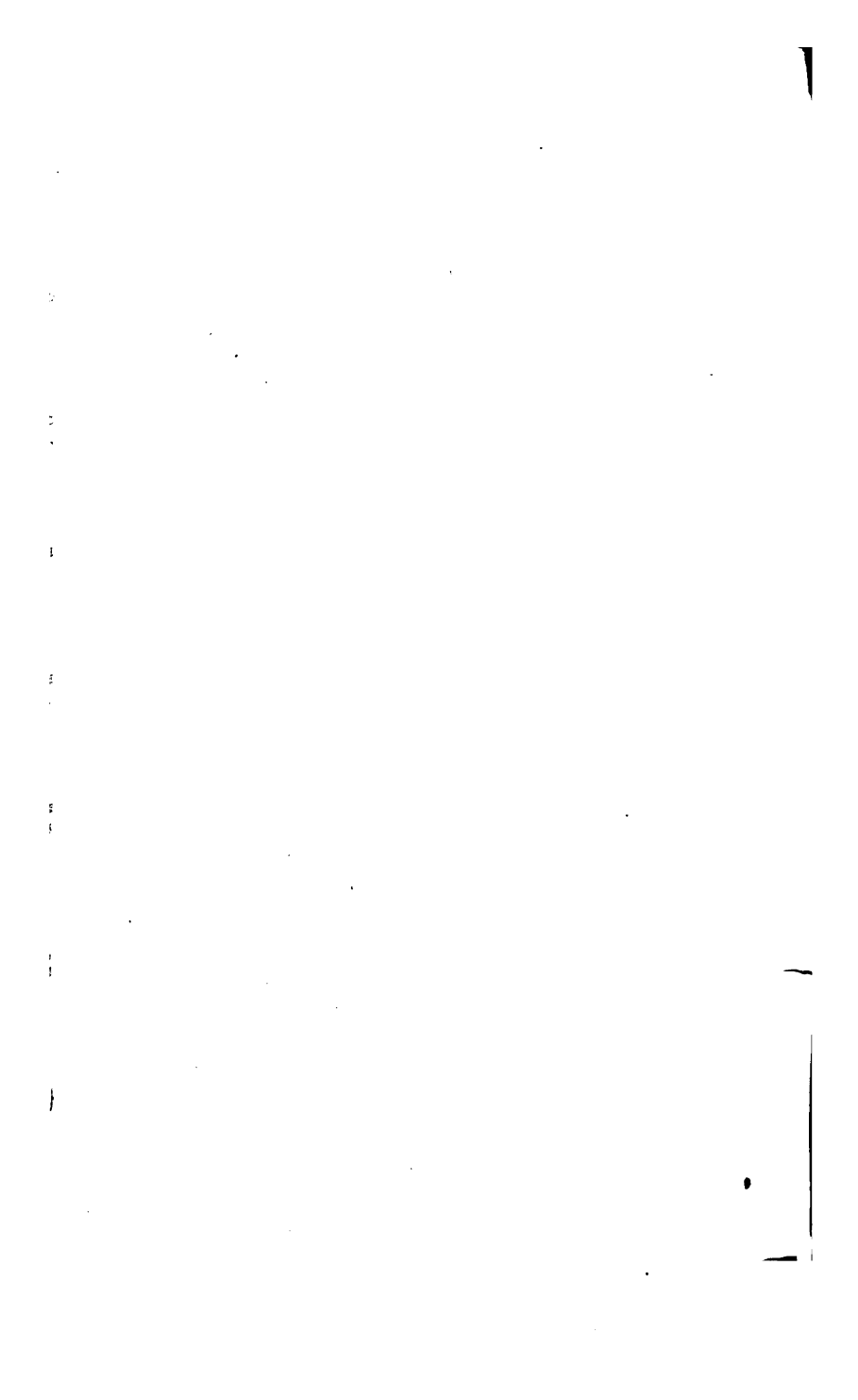
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